The Ministry

FOR GREATER POWER AND MORE EFFICIENCY

PROPHETIC GUIDANCE IN EARLY DAYS

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Arthur L. White

Prophetic Guidance in Early Days:
Influence of the Spirit of Prophecy From 1844 to 1855

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The Ministry
FOR GREATER POWER AND MORE EFFICIENCY

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PROPHETIC GUIDANCE IN EARLY DAYS

Influence of the Spirit of Prophecy From 1844 to 1855

I. THE TRUE PROPHETIC GIFT APPEARS

By ARTHUR L. WHITE, *Secretary of the Ellen G. White Publications*

The eight articles that comprise this series were first given in lecture form last summer in one of the class periods of the History of Prophetic Interpretation course now offered at the Theological Seminary. This course, after tracing the progressive development of prophetic interpretation throughout the Christian Era, reaches the climax of its study with the decade following the 1844 disappointment, which, of course, embraces the first decade of the operation of the Spirit of prophecy in the remnant church. The source documents of the General Conference Advent Source Collection that bear upon the question were combined with those of the Ellen G. White Publications, and the complete results were presented in regular syllabus form in the class by Elder White as guest lecturer. The results were so satisfying and helpful that arrangement was made for this syllabus material to be slightly recast into article form and made available to our workers generally. The series is here released by action of the Board of Trustees of the Ellen G. White Publications. A true, sound, balanced concept of the prophetic gift and its operation is imperative for sound understanding, personal confidence, effective defense against critics, and forceful propagation of the faith. We are confident that this series will contribute materially to that end.—EDITOR.

THE Spirit of prophecy, as manifest in the life and work of Ellen Harmon-White, profoundly influenced the early development of the Seventh-day Adventist movement. This was notably true of that decade from 1841 to 1855, during which the essentials of doctrine and practice had their establishment. Assuming and receiving its rightful place in guarding, correcting, and leading the developing movement, the operation of this gift was never a substitute for Bible study. And though its appearance was foretold in Scripture, its presence was unlooked for, as the pioneers of the message were not at the outset prepared to evaluate fully their own position or to discern the vast work which was before them.

Aware of God's purpose to establish direct communication with the remnant church, the great adversary so timed the manifestation of spurious spiritual gifts as to slightly precede the appearance of the genuine, thus leading the advent believers and the Christian world generally to take positions opposing the acceptance of the true manifestation. The following examples are illustrative:

Strategy of False Prophetic Movements

1. Largely paralleling the early advent movement in time was the Mormon development, headed by their "prophet," Joseph Smith (1805-1844), who asserted that he received direct communication from God. Smith claimed to have received many "visions" between 1820 and 1844. Some of the "revelations" led to such abhorrent practices as baptism for the dead and plurality of wives. Joseph Smith's career ended in his murder by a mob in 1844 while he was awaiting trial.

2. Another less-known group, likewise claiming divine illumination, were the Shakers, who reached their high point of influence in America in 1830, but continued strongly during the next few decades. Following their self-styled prophet, Ann Lee, who claimed to be no less than Christ Himself incarnate in woman's flesh, the Shakers were characterized by a communal form of life, celibacy, spiritism, and belief in the dual personality of God. Naturally this group was not in good favor.

3. Even within the advent movement of the nineteenth century, although in general characterized by freedom from excitement and fanaticism, there were a few instances of manifestations of a spurious nature, both in the Old World and in the New. Edward

Irving (1792-1834), prominent in the advent ministry in Great Britain, about the year 1830 permitted the supposed gift of tongues to be exercised in his church. As a result, Irving was deprived of his pulpit, but he continued with the fanatical group. The influence of his experience, however, led to distinct reproach of the advent cause in Great Britain.

4. The outbreaks in America, involving Starkweather and Gorgas, were of little importance so far as influence on the movement was concerned, as they were both immediately repudiated. But they caused Adventists in general to brace themselves against any and all "spiritual" manifestations. Note the following action taken at the Boston Advent Conference on May 29, 1843: "We have no confidence whatever in any visions, dreams, or private revelations."—*Second Advent of Christ, June 21, 1843 (Cleveland; edited by Charles Fitch).*

5. In September, 1844, there appeared in the Advent quarterly, *The Advent Shield*, an article entitled "The Reformation of Luther—Its Similarity to the Present Times," written by Sylvester Bliss, one of the leaders in the cause. Stress was placed on the detrimental effects of the fanatical outbreaks, in Luther's day, of the "prophets" of Zwickau, who claimed direct revelations from Deity, but whose teachings led to lamentable disorders. In summarizing his comparison of the advent movement to the Reformation, Bliss, enumerating the dangers from without and within, spoke of some "internal enemies, endeavoring to eat out its very vitals, and to wreck the ship of Zion on the rocks and quicksands of fanaticism, by leading those who favor it into unseemly excesses, and the extravagancies of mysticism," and warned "against the reveries of enthusiastical hallucinations."—*Page 162.*

Fanaticism, however, was not rife in the great advent movement, and, lest the reader reach misleading conclusions on this point from the foregoing allusions, we here present the testimony of one who not only passed through the disappointment, but who also witnessed, through vision, the outstanding religious movements down through the span of time: "Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844."—*E. G. White, "The Great Controversy," p. 401.* Nevertheless, the manifestations of spurious "gifts," with the resulting warnings sounded by the leaders, did prepare the large body of Adventists, and the Christian world generally, to doubt and repudiate the genuine gift when it should appear. This was a master stroke on the part of the enemy.

Two months after the disappointment, at a time when the majority of Adventists had abandoned all confidence in the verity of the seventh-month movement, and were either postponing the close of the 2300 days to some future time or were repudiating their entire advent experience, and at a time when people generally were much prejudiced against any known as Adventists, God prophetically communicated a message designed to sustain confidence in His leadership and in the integrity of the experience through which they had just passed. The one chosen as God's mouthpiece was an earnest Adventist maiden who resided with her parents in Portland, Maine. The first vision was given during the morning worship hour at the home of a Mrs. Haines in near-by South Portland.

Ellen Harmon's First Vision—1844

The exact date of the vision is not given, but the month of December, 1844, is attested to by early documents. "The Lord showed me the travail of the advent band and midnight cry in December."—*E. G. White Letter, July 13, 1847, Record Book I, p. 1.* (See also *Second Advent Review Extra,* July 21, 1851, p. 1, col. 2.) The significance of this symbolic revelation cannot be overestimated. (For the initial printing of the vision, see *Day-Star,* Jan. 24, 1846. See also "Early Writings," pp. 13-17; "Testimonies," Vol. I, pp. 58-61.) Note the following points:

(1) *Time of vision:* Two months after disappointment (December, 1844).

(2) *Subject presented:* Experience of "advent people in the world."

(3) *Time covered:* From October 22, 1844, to the New Jerusalem.

(4) *Depiction:* Adventists "traveling to the city" by narrow path "high above the world."

(5) *Relation to seventh-month movement:* "Midnight cry," "a bright light set up behind them at the beginning of the path."

(6) *Enduring significance of advent experience:* "Light shone all along the path" "so that they might not stumble."

(7) *Assurance given:* Safe entry into city of God assured those who "kept their eyes fixed on Jesus," who was just before them, "leading them to the city."

(8) *Extension of time beyond expectation:* "Some grew weary and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them."

(9) *Results of rejection of the seventh-month experience:* "Others rashly denied the light behind them [midnight cry] and said that it was not God that had led them." "The light" "went out;" "they stumbled" and "fell off the path."

(10) *Carried to time of second advent:* "Soon" "heard voice of God . . . which gave . . . the day and hour of Jesus' coming."

(11) *Events connected with second advent:* The "144,000" "sealed;" "wicked were enraged;" "small black cloud" "appeared." Jesus appears with "ten thousand angels;" resurrection of righteous dead; living saints clothed in immortality join ascending resurrected dead.

(12) *Ascension:* "Seven days ascending to sea of glass."

(13) *Rewards given:* "Jesus brought the crowns," "gave us harps of gold and palms of victory;" saints given possession of New Jerusalem.

While this revelation did not answer the question as to *why* the Adventists had been disappointed on October 22, 1844—for this had to be discovered through Bible study—

this first revelation indicated beyond all question that the seventh-month movement was of divine origin, and that God's blessing would rest upon those who maintained confidence in it, while those who abandoned their confidence would do so at the peril of their salvation. It brought assurance that Christ was leading them, and that after some delay they would meet their Lord for whom they waited. It established the order of future events, and held out a reward to those who rested their confidence in the movement and continued to follow Christ's leadings.

Within a few days this first vision was related to the advent believers who resided in Portland, Maine. In the second vision, which occurred about a week after the first, instruction was given as to delivering the messages. (*Second Advent Review Extra,* July 21, 1851, p. 1; "Early Writings," p. 20.) As opportunity afforded, Miss Harmon traveled to other points, meeting with the believers, recounting these and subsequent visions.

Although Ellen Harmon many times told interested audiences of her first vision and described the scenes presented to her, it was not put into print for many months. Here in tabulated form is the record of its publication:

(1) On December 20, 1845, approximately a year after the vision, it was related in a personal letter addressed to Enoch Jacobs of Cincinnati, Ohio, editor of an early adventist journal, *The Day-Star.* Although Ellen Harmon stated that the letter was not written for publication, Jacobs printed it in the issue of January 24, 1846.

(2) This, and a second communication (*Day-Star,* March 14, 1846), were republished on April 6, 1846, in broadside form for general distribution, the expense of 250 copies being met by James White and H. S. Gurney.

(3) The next published appearance of the first vision was in "A Word to the Little Flock," published May 30, 1847, by James White.

TO THE LITTLE REMNANT SCATTERED ABROAD.

As God has shown me in holy vision the travels of the Advent people to the Holy City, and the rich reward to be given those who wait the return of their Lord from the wedd ing; it may be my duty to give you a short sketch of what God has revealed to me. The dear saints have gone many trials to pass through. But the light sufficient, which are but for a moment, worketh for us a far more exceeding and eternal weight of glory—while we look not at the things which are seen, for the things which are seen are temporal, but the things which are not seen are eternal. I have tried to bring back a good report, and a few grapes from the heavenly Canaan, for which many would stone me, as the congregation bade stone Caleb and Joshua for their report. (*Num. 13 30.*) But I declare to you, my brethren and sisters in the Lord, it is a goodly land, and we are well able to go up and possess it.

While praying at the family altar, the Holy Ghost fell on me, and I seemed to be rising higher and higher, far above the dark world. I seemed to look for the Advent people in the world, but could not find them—when a voice said to me, "Look again, and look a little higher." At this I raised my eyes and saw a straight and narrow path, cast up high above the world. On this path the Advent people were travelling to the City, which was at the further end of the path. They had a bright light set up behind them at the first end of the path, which an angel told me was the Midnight Cry. This light shone all along the path and gave light to the feet of those who were coming on it. And if they kept their eyes fixed on Jesus, who was just before them, leading them to the City, they were safe. But soon some grew weary, and they said the City was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising his glorious right arm, and from his arm came a glorious light which shone upon the Advent band, and they shouted *Hallelujah.* Others rashly denied the light behind them, and said that it was not God that led them out so far. The light behind them went on and if among them fell in perfect darkness, and they stumbled and got their eyes off the mark and lost sight of Jesus, and fell off the path down into the dark and wicked world below. It was just as impossible for them to get on the path again and go to the City, as all the wicked world, which God had rejected. They fell all the way along the path one after another, until we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake. When God spoke the time, he poured on us the Holy Ghost, and our faces began to light up and shine with the glory of God as Moses did when he came down from Mount Sinai. (*Ex. 34, 30-35.*)

By this time the 144,000 were all sealed and perfectly united On their foreheads was written, God, New Jerusalem, and a glorious Star containing Jesus' new name. All our happy, holy state the wicked were enraged at, and would rush violently up to lay hands on us to thrust us in prison, when we stood up in the light the hand in the name of the Lord, and the wicked would fall helpless to the ground. Then it was that the synagogue of Satan knew that God had loved us who could wash one another's feet, and salute the dear brethren with a holy kiss, and the worshipped it not fest. Soon our eyes were drawn to the East, for a small dark cloud had appeared about half as large as a man's hand, which we all knew was the Sign of the Son of Man. We all in solemn silence gazed on the cloud as it drew nearer, light, and, brighter, glorious, and still nearer it came, till it was a very great white cloud. The bottom appeared like fire, a rainbow was over it, around the cloud were ten thousand angels singing a most lovely song. And on it sat the Son of Man. His head was white with age, his hair was white and curly and lay on his shoulders. His feet had the appearance of fire, in his right hand was a sharp sickle, in his left a silver trumpet. Such a sight as a flame of fire, which scorched his clothes, through and through. This all four-cornered darkness, and those that had not the seal perished in darkness. Then we all cried out, *who shall be able to stand?* In my robe spotless? Then the angels ceased to sing, and there was some time of awful silence, when we spoke Jesus who have clean hands and a pure heart shall be able to stand, my grace is sufficient for you. At this, our faces lighted up and *joy filled every heart.* And the angels struck a higher note and sung again, while the cloud drew still nearer the earth. Then Jesus' silver trumpet sounded, as he descended on the cloud, in a flame of fire. He looked on the graves of the sleeping saints, then raised his eyes and hands to heaven and cried out, Awake! Awake! Awake! ye that sleep in the dust, and come forth. Then there was a mighty earthquake. The graves opened, and the dead came up clothed with immortality The 144,000 shouted the Hallelujah as they recognized their friends who had been torn from them by death, and in the same moment we were changed and caught up together with them to meet the Lord in the air. We all met in the cloud together, and were seven days ascending in the sea of glass, when Jesus brought along the ransom, and with his own right hand placed them on our heads He gave us robes of gold and palms of victory. Here on the sea of glass the 144,000 stood in a perfect square. Some of them had very bright crowns, others not so bright. Some crowns appeared heavy with stars, while others had but few. All were perfectly enriched with their crowns. And they were all clothed with a glorious white robe from their shoulders to their feet. And they were all about as we perched over the sea of glass in the city of the City. Jesus raised his mighty glorious arm, laid hold of the gate and swung it back on its golden hinges, and said, Ye have washed your robes in my blood, stood ruffy for my truth enter in. We all marched in and felt we had a perfect right in the City Here we saw the tree of life, and the throne of God. Out of the throne came a pure river of water, and on either side of the river was the tree of life. On one side of the river was a trunk of a tree and a trunk on the other side of the river, both of pure transparent gold.

At first I thought I saw two trees. I looked again and saw they were united at the top in one tree. So it was the tree of life, on either side of the river of life, its branches bowed to the place where we stood. Here we turned ourselves each other and looking back toward In the ark, beneath where the angels wings were spread was a golden pot of Manna, of a yellowish cast, and I saw a rod, which Jesus said was Aaron's, I saw it bud, blossom and bear fruit. And I saw two long golden rods, on which hung clear vines, and on the vines most glorious grapes, one cluster was more than a span long. And I saw Jesus step up and take off the manna, almonds, grapes and pomegranates, and hear them down to us. Then he stepped on the copper table. I stepped up to see how much was taken away, and there was just as much left, and we shouted Hallelujah—Amen. We all descended to this place down into the city, and with Jesus at our head we all descended from the city down to this earth on a great and mighty mountain, which could not bear Jesus up, and it parted asunder, and there was a mighty plain. Then we looked up and saw the great city, with twelve foundations, twelve gates, three on each side, and an angel to each gate, and all cried out, "the city, the great city, is coming, it's coming down from God out of heaven," and it came and settled on the place where we stood. Then we began to look at the glorious things outside of the city. There I saw most glorious houses, that had the appearance of silver, supported by four pillars, set with pearls, most glorious to behold, which were to be inhabited by the saints, in them was a golden shelf. I saw many of the saints go into the houses, take off their glittering crowns and lay them on the shelf, then go out into the field by the heaven to do something with the earth, not as we have to do with the earth here, no, no. A glorious light shone all about their heads, and they were continually praising and offering praises to God

And I saw another field full of all kind of flowers, and as I plucked them, I cried out, well they will never fade. Next I saw a field of tall grass, most glorious to behold; it was living green, and had a reflection of silver and gold, as it waved proudly as the glory of King Jesus Then we entered a field full of all kinds of beasts—the lion, the lamb, the leopard and the wolf, altogether in perfect union, we passed through the midst of them, and they followed on peaceably after. Then we entered a wood, not like the dark woods we have here, no, no, but light, and all over glorious; the branches and the leaves were living green, and we all cried out, we shall safely in the wilderness and sleep in this woods." We passed through the wood, for we were on our way to Mount Zion. As we were travelling along, we met a company with more also gaining all glorious of the place I noticed red as a sapphire, and the camels; their crowns were brilliant, their robes were pure white. As we greeted them, I asked Jesus who they were? He said they were martyrs that had been slain for him. With the a was an innumerable company of little ones, they had a been red on their garments also. Mount Zion was just before us and on the Mount sat a glorious temple, and about it were seven other mountains on which grew roses and lillies, and I saw the little ones climb, or if they chose, use their little wings and fly to the top of the mountains and pluck the never fading flowers. There also all kinds of trees around the temple to beautify the place, the box, the pine, the fir, the ash, the myrtle, the pomegranate, and the fig tree bowed down with the weight of its ready fruit, that made the place look all over glorious And as we were about to enter the holy temple, Jesus raised his lovely voice and said, only the 144,000 enter this place, and we shouted *Hallelujah*

Well, bless the Lord, dear brethren and sisters, it is an extra meeting for those who have the seal of the living God This temple was supported by seven pillars all of transparent gold, set with pearls most glorious The glorious things I saw there, I cannot begin to describe O, that I could talk in the language of Canaan, then could I tell a little of the glory of the upper world, but, if faithful, you soon will know all about it. I saw there the tables of stone in which the names of the 144,000, were engraved in letters of gold; after we had beheld the glory of the temple, we went out. Then Jesus left us, and went to the city; soon, we heard his lovely voice again, saying—"Come my people, you have come out of great tribulation, and done my will; suffered for me; come in to supper, for I will gird myself, and serve you." We shouted Hallelujah, glory, and entered into the city; and I saw a table of *pure silver,* it was many miles in length, yet our eyes could extend over it. And I saw the fruit of the tree of life, the manna, almonds, figs, pomegranates, grapes, and many other kinds of fruit. We all reclined at the table. I asked Jesus to let me eat of the fruit. He said, not now. Those who eat of the fruit of this land, go back to earth no more. But *in a little while, if faithful,* you shall both eat of the fruit of the tree of life, and drink of the water of the fountain; and he said, you must go back to the earth again, and relate to others, what I have revealed to you Then an angel bore me gently down to this dark world Sometimes I think I cannot stay here any longer, all things of earth look so dreary—I feel very lonely here, for I have seen a better land O, that I had wings like a dove, then would I fly away, and be at rest.

In February, 1845, I had a vision of coming up out of the Midnight Cry I saw a throne and on it sat the Father and the son I gazed on Jesus' countenance and admired his lovely person. The Father's person I could not behold, for a cloud of glorious light covered him. I asked Jesus if the Father had a form like himself. He said he had, but I could not see it, for said he if you should once behold the glory of his person you would cease to exist Before the throne I saw the Advent people, the church, and the world I saw a company, bowed down before the throne deeply prostrated, while the front of those stood up downstreamed and careless. Those who were bowed before the throne would offer up their prayers and look to Jesus, then the world look to the Father, and appeared to be pleading with him. A light would come from the Father to the Son, and from the son to the praying company Then I saw an exceeding bright light come from the Father to the Son and from the Son it waved over the people before the throne But few would receive the great light, many came out from under it and immediately trampled it, others carried on and did not receive the light, and it passed off from them, some cheered it, and as it passed down upon the careless company The careless company all received the light, and rejoiced in it, as their countenances shone with brightness And I saw the Father rise from the throne and in a flaming chariot go into the Holy of Holies, within the veil, and sit down. Then I saw Jesus rise I had never seen before. Then Jesus rose up from his throne, and the cloud of cloud, who were bowed down arose with Him, and I did not see one ray of light pass from Jesus to the careless multitude after he arose, and they were left in perfect darkness Those who rose up when Jesus did, kept their eyes fixed on Him as He left the throne and led them on in a little way— Then He raised his right arm and we heard his lovely voice saying, "Wait here—I am going to my Father to receive the Kingdom, keep your garments spotless, and in a little while I will return from the wedding and receive you to myself" And I saw a *bloody chariot,* with wheels like fire, and *fiery horses* all were all around it and it came where Jesus was He stepped into the chariot and was borne to the inner where the Father sat Then I beheld Jesus as He was standing before the Father, in the *Most Holy Place* On the hem of his garment was a bell and pomegranate Then Jesus drew out the difference between faith and feeling And I saw those who had the latter tread as they took their seats in the chariot, and *pompously* Father gave us the spies That Jesus would breathe upon them the Holy Ghost In the breath was light, power, and much love, joy and peace Then I turned to look, if the company who were still bowed before the throne, they did not know that Jesus had left—Pain appeared to be by the throne, saying in agony as the work of God, I saw them look up to the throne and see Jesus gone and the Father gone with him, and would breathe upon them an unholy influence, as a dense was light and much power, but an awful love, joy and peace Satan's agent was to keep them deceived, and to make hate and decrease God's children I saw that if they left the company who were praying to Jesus at the Throne and go and join those before the throne, and they *no more received the unholy influence of Satan.*

About four months since I had a words of events all in the future. I saw the time of trouble, such as never was. Jesus told me it was the time of Jacob's trouble, and that we should be delivered out of it by the voice of God Then I saw the four angels cease to hold the four winds. And I saw famine, pestilence and sword—nation rose against nation, and the whole world was in confusion. Then we cried to God day and night for deliverance, until we began to hear the bells as I said previous And a new Jesus rose up in the firmament, and in his cause had set his right foot upon the footstep of the holy land that our High Priest was coming out. Then we heard the voice of God which shook the heavens and the earth, and gave the 144,000 the day and hour of Jesus' coming Then the saints were free, saved, and full of the glory of God, for he has turned their captivity. And I saw a damning cloud come where Jesus stood Then Jesus led off his priestly garment and put on his Kingly robe, and took his place on the cloud which carried him to the Zion, where it first appeared to the saints on earth—a small black cloud which was the sign of the Son of Man. While the cloud was passing from the throne to the Zion, which took a number of days, the synagogue of Satan worshipped at the saint's feet.

ELLEN G HARMON.

PORTLAND, MAINE, P. 1845

First Vision as Reprinted in 1846 Broadside. Publication Sponsored by H. S. Gurney and James White

(4) It was then republished by Eli Curtis in *Girdle of Truth Extra,* January 20, 1848.

(5) Next it appeared in *Second Advent Review Extra,* July 21, 1851.

(6) Finally, in the late summer of 1851, it was placed in permanent form in Mrs. White's first book, "A Sketch of the Christian Experience and Views of Ellen G. White." ("Early Writings," pp. 11, 12.)

No complete record was preserved of all the visions given Ellen Harmon in the weeks and months succeeding the first revelation. The more important ones were brought together in "Experience and Views," and are now to be found in "Early Writings," pages 11-78. Contemporary documents indicate that the revelations of those early days were frequent, and were given to encourage, instruct, guide, and protect the loyal remnant in this critical formative period of the first decade.

The record of this period would be incomplete should we not mention the visions of William Foy and Hazen Foss.

——*Please turn to page 26*

THE ASSOCIATION FORUM

Discussions on Methods and Problems

Sabbath School Wins Souls

EDITOR, THE MINISTRY:

It was the last Sabbath of the Week of Prayer. I was visiting our church in Medford, Oregon, which has a membership of 350. While the Sabbath school review was being given, I visited the various departments. As I was sitting in the youth's division, the leader said, "We are nearing the end of the year. I hope that you as Sabbath school students will accept Jesus as your personal Saviour. We have prepared cards for you to sign." He then began passing the cards around, and I reached for one with great interest.

The card was similar to the ones we use in evangelistic meetings, with such words as this: "I hereby accept the Lord Jesus as my personal Saviour, seeking to serve Him from this day." There was a place at the bottom for the name. The division leader had a supply of pencils, and I saw a number of boys take them. The general superintendent of the Sabbath school, who was present in the division for the occasion, said that she hoped that if a call were made in the church service, a number would take their public stand for Jesus.

That morning in the eleven o'clock service, we had the Week of Prayer reading first, and took up the offering. Then, after my short sermon, I made an altar call. The response was most encouraging. At the close of the service we organized a baptismal class of twenty-eight, four of whom were adults and the rest young people and juniors. Many of them had signed cards in the Sabbath school class an hour before. This experience opened before me a field of great possibilities—using the Sabbath school to win those already attending our services, thus making the Sabbath school a real factor in missionary endeavor.

Personal work for the youth had been carried on in the Sabbath school of this church. We often talk about our soul-winning departments. Our Sabbath schools can be and should be soul winning. Is it possible that we have teachers who are teaching fact knowledge, but who have no burden for the members of their class?

"The object of Sabbath school work should be the ingathering of souls. The order of working may be faultless, the facilities all that could be desired; but if the children and youth are not brought to Christ, the school is a failure; for unless souls are drawn to Christ, they become more and more unimpressionable under the influence of a formal religion."—*"Counsels on Sabbath School Work," p. 61.*

The first step away from the Sabbath school is a step toward apostasy. Hold members in the Sabbath school, and they will be saved to the church. The foundation work for a spiritual revival can be done in the Sabbath school. When a Sabbath school consecration service is held, we should be sure to climax the endeavor by organizing a baptismal class, providing opportunity for those who wish to unite with the church. "If teachers in the Sabbath school felt the love which they should feel for these lambs of the flock, many more would be won to the fold of Christ."—*Id., p. 76.*

What a place the Sabbath school fills in holding our own members, in saving our youth, in reclaiming those who have grown cold, and in bringing new members into the church. If the thousands in our Sabbath schools today would influence neighbors and friends to become regular attendants at the Sabbath school, what a baptism we could have every month! I believe persons who are baptized after they have been Sabbath school members know what this message means, and I do not believe candidates should be baptized, as a rule, until they have attended the Sabbath school. If we followed such a practice, this would many times save us grief.

As pastors, presidents, district leaders, and evangelists, shall we not all harness the forces of the Sabbath school in a great soul-winning crusade for God? V. G. ANDERSON.

[President, Oregon Conference.]

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True Prophetic Gift Appears

(*Continued from page 5*)

William E. Foy, a member of the "Freewill Baptist Church," who was preparing for the ministry, was given two visions in Boston in 1842—one on January 18 and the other on February 4. In the first of these revelations, Foy viewed the glorious reward of the faithful and the punishment of sinners. Not being instructed to relate to others what was shown him, he told no one of his visions; but he had no peace of mind. In the second revelation he witnessed the multitudes of earth arraigned before heaven's bar of judgment; a "mighty angel" with silver trumpet in hand about to descend to earth by "three steps;" the books of record in heaven; the coming of Christ and the reward of the faithful. He was bidden, "Thou must reveal those things which thou hast seen, and also warn thy fellow creatures to flee from the wrath to come."—*"The Christian Experience of Wm. E. Foy, Together With the Two Visions He Received" (1845).*

Two days after this revelation he was requested by the pastor of the Bloomfield Street church in Boston to relate the visions. Although he was a fluent speaker, he reluctantly complied, fearing that the general prejudice against visions, and the fact that he was a

——*Please turn to page 43*

Foy traveled three months, delivering his message to "crowded houses." Then, to secure means to support his family, he left public work for a time, but, finding "no rest day nor night," he took it up again. Ellen Harmon, when but a girl, heard him speak at Beethoven Hall in Portland, Maine. (Interview of D. E. Robinson with Mrs. E. G. White, 1912. White Publications, D. F. 231.)

Near the time of the expectation in 1844, according to J. N. Loughborough, Foy was given a third vision in which were presented three platforms, which he could not understand in the light of his belief in the imminent coming of Christ, and he ceased public work. ("Great Second Advent Movement," pp. 146, 147.)

It so happened that a short time after this, Foy was present at a meeting in which Ellen Harmon related her first visions. She did not know that he was present until he interrupted with a shout, and exclaimed that it was just what he had seen. (D. F. 231.) Foy did not live long after this.

Near the time of the expected advent in the fall of 1844, there was also given to Hazen Foss, a young Adventist of talent, a revelation of the experience of the advent people. Shortly after the passing of the time, he was bidden to relate the vision to others, but this he was disinclined to do. He was warned of God as to the consequences of failing to relate to others what had been revealed to him, and was told that if he refused, the light would be given to someone else. But he felt very keenly the disappointment of 1844, and "said that he had been deceived." After a severe mental conflict, he "decided he would not relate the visions." Then, "very strange feelings came to him, and a voice said, 'You have grieved away the Spirit of the Lord.'"—*E. G. White Letter 37, 1890.*

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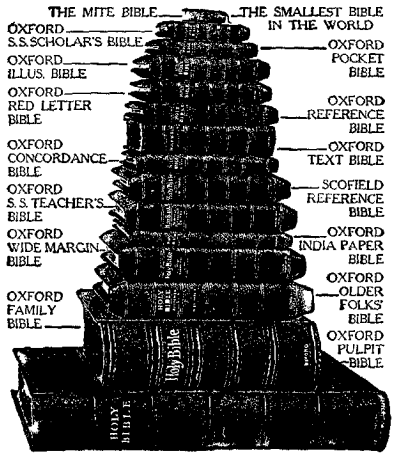

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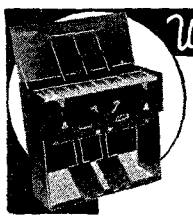

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"Horrified at his stubbornness and rebellion," he "told the Lord that he would relate the vision," but when he attempted to do so before a company of believers, he could not call it to mind. In vain were his attempts to call up the scenes as they had been shown to him; and then in deep despair he exclaimed, "It is gone from me; I can say nothing, and the Spirit of the Lord has left me." Eyewitnesses described it as "the most terrible meeting they were ever in."—*Ibid.*

Early in 1845, Foss overheard Ellen Harmon relate her first vision to the company of believers at Poland, Maine. He recognized her account as a description of what was shown to him. Upon meeting her the next morning, he recounted his experience, of which she had not before known, and encouraged her to faithfully perform her work, stating: "I believe the visions are taken from me and given to you. Do not refuse to obey God, for it will be at the peril of your soul. I am a lost man. You are chosen of God; be faithful in doing your work, and the crown I might have had, you will receive."—*Ibid.* On comparing dates, they discovered that it was not until after he had been told that the visions were taken from him, that Ellen Harmon was given her first revelation. Although Hazen Foss lived till 1893, he never again manifested interest in matters religious.

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Higher Criticism

(*Continued from page 8*)

Let it here and now become our serious and solemn resolve to equip ourselves as men, be the cost in time and effort whatever it may. Thus the banner of truth which we have raised aloft need never trail in the dust, and the young people entrusted to our care may be enabled to go forth into the world of men fired with a zeal for knowledge, guided by a solemn regard for truth, and armed with an adequate acquaintance with such unchallengeable facts as have already been revealed. This will enable them to stand firm in a world of stress and storm, and to play well their part in this supreme hour of destiny.

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Advent Source Research Project

(*Continued from page 24*)

to one of our leading publishing houses. But they saw no light in publishing it. It was accordingly given by the author to H. A. Washburn. At the time Professor Washburn's personal library was destroyed by fire, only this and a few other items were saved by being in his classroom desk at Pacific Union College. Thus this valuable source document, preserved by Providence, was later contributed to the advent source collection.

PROPHETIC GUIDANCE IN EARLY DAYS

Influence of the Spirit of Prophecy From 1844 to 1855

II. EARLY ATTITUDES TOWARD THE GIFT

By ARTHUR L. WHITE, *Secretary of the Ellen G. White Publications*

A FEW months after the passing of the time of the expected advent in 1844, we find an unassuming girl of seventeen years, in the vicinity of Portland, Maine, relating to groups of Adventists here and there prophetic views of the experiences of the advent band, the journey before them, and the final rewards of the faithful. How were Ellen Harmon's claims to divine enlightenment received? How did the people respond? We turn to the records of the time for the answer: "I told the view to our little band in Portland, who then fully believed it to be of God."—*Ellen White, Second Advent Review and Sabbath Herald Extra, July 21, 1851. (Reprinted in "Early Writings," p. 20.)*

James White gives the number in Portland who accepted the vision as "about sixty." ("A Word to the Little Flock," 1847, p. 22.) Thus we find the fellow believers of Ellen Harmon's acquaintance receiving the revelations as from God. "I shall never doubt again," exclaimed Elder John Pearson when he saw Ellen Harmon in vision. At first he could not believe the visions as they were related in Portland. ("Life Sketches," p. 71.) But the reaction from workers of her acquaintance in the advent cause was not at all uniform. Some readily accepted, others questioned, and still others rejected and opposed. One worker, early in 1847, wrote thus to James White concerning his reaction:

"I cannot endorse Sister Ellen's visions as being of divine inspiration, as you and she think them to be; yet I do not suspect the least shade of dishonesty in either of you in this matter. . . . I think that what she and you regard as visions from the Lord, are only religious reveries, in which her imagination runs without control upon themes in which she is most deeply interested. . . . I do not by any means think her visions are like some from the devil."—*"A Word to the Little Flock," p. 22.*

Joseph Bates Is Persuaded

Joseph Bates, in April, 1847, related his transition from doubt to faith in the revelations:

"It is now about two years since I first saw the author [Ellen Harmon] and heard her relate the substance of her visions as she has since published them in Portland (April 6, 1846). Although I could see nothing in them that militated against the Word, yet I felt alarmed and tried exceedingly, and for a long time unwilling to believe that it was anything more than what was produced by a protracted debilitated state of her body.

"I therefore sought opportunities in presence of others when her mind seemed free from excitement (out of meeting), to question and cross-question her, and her friends which accompanied her, especially her elder sister, to get if possible at the truth. During the number of visits she has made to New Bedford and Fairhaven since, while at our meetings, I have seen her in vision a number of times, and also in Topsham, Maine, and those who were present during some of these exciting scenes know well with what interest and intensity I listened to every word, and watched every move to detect deception, or mesmeric influence.

"And I thank God for the opportunity I have had with others to witness these things. I can now confidently speak for myself. I believe the work is of God, and is given to comfort and strengthen His 'scattered,' 'torn,' and 'pealed people.' "—*"Remarks," in broadside, "A Vision," Vol. I, No. 1, April 7, 1847. (Reprinted in "A Word to the Little Flock," p. 21.)*

James White's Position Stated

James White from the first accepted the visions as from God, and in his initial published declaration, pointed out their relationship to the Scriptures:

"Dreams and visions are among the signs that precede the great and notable day of the Lord. And as the signs of that day have been, and still are fulfilling, it must be clear to every unprejudiced mind, that the time has fully come when the children of God may expect dreams and visions from the Lord.

"I know that this is a very unpopular position to hold on this subject, even among Adventists; but I choose to believe the word of the Lord on this point, rather than the teachings of men. I am well aware of the prejudice in many minds on this subject; but as it has been caused principally by the preaching of popular Adventists, and the lack of a correct view of this subject; I have humbly hoped to cut it away, with the 'sword of the Spirit,' from some minds, at least. . . .

"The Bible is a perfect and complete revelation. It is our only rule of faith and practice. But this is no reason, why God may not show the past, present, and future fulfillment of His word, in these *last days,* by dreams and visions; according to Peter's testimony. True visions are given to lead us to God, and His written word; but those that are given for a new rule of faith and practice, separate from the Bible, cannot be from God, and should be rejected." —*"A Word to the Little Flock," p. 13, May 30, 1847.*

At the memorable Albany Conference (April 29-May 1, 1845), the first general meeting of nominal Adventists after the disappointment, formal action was taken, placing the body on record as warning against the claim of "special illumination," those who teach "Jewish fables," and who establish "new tests." (*Advent Herald,* May 14, 1845.) Thus the general

body of Adventists turned, by formal action, from both the visions and the Sabbath, and the door was closed against that advance step of the third angel's message which would have quickly finished the work. Now, instead of a company of ministers and believers fifty thousand strong going forth with the message of the third angel, the work must pass to the hands of a small, scattered group, the noble pioneers of the remnant church of Revelation 12:17. It must begin again, as it were, and this with the handicap of prejudice created by the disappointment and the opposition of the nominal Adventists. Of this Ellen White testified:

"Had Adventists, after the great disappointment in 1844, held fast their faith, and followed on unitedly in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, the work would have been completed, and Christ would have come ere this to receive His people to their reward."—*E. G. White MS 4, 1883, in "Testimony of Jesus," p. 79.*

Meeting Encroachments of Fanaticism

In every reformatory movement, states Ellen White, Satan has attempted "to deceive and destroy the people by palming off upon them a counterfeit in place of the true work." ("The Great Controversy," p. 186.) This was true in the formative period following the disappointment, even as it was in the first century of the Christian church and the Reformation of the sixteenth century. There arose misleading elements, which, if left unchecked, would have wrought disaster. Throughout this critical period, the Spirit of prophecy stood as an undeviating bulwark against all encroachments of fanaticism.

In several regions, within a few months after the passing of the time in 1844, fanaticism in various forms broke out among certain of the disappointed Adventists. In fact, one of the leading features of Ellen Harmon's work in 1845-1846 was that of meeting these discordant elements. She was instructed regarding their erroneous teachings and commissioned to save those involved if possible.

Divine Protection Promised

To launch out and meet fanaticism is not a work ordinarily selected for a maiden of seventeen or eighteen; yet the instruction came directing Ellen Harmon to this very task. Vividly, in a reminiscent statement, she has pictured this experience:

"I was shown that God had a work for me to do amid dangers and perils, but I must not shrink. I must go to the very places where fanaticism had done the most evil, and bear my messages of reproof to some of those who were influencing others; while I should give comfort and encouragement to those who were timid and conscientious, but deceived by those they thought were more righteous than they. I saw that we would be in danger of imprisonment and abuse. Although I should have no sympathy with the deceived, fanatical ones, no difference would be made; for anyone bearing the name of Adventist would have no consideration shown them.

"I was young and timid, and felt great sadness in regard to visiting the field where fanaticism had reigned. I pleaded with God to spare me from this —to send by some other one. The Spirit of the Lord again came upon me, and I was shown my faith would be tested, my courage and obedience tried. I must go. God would give me words to speak at the right time. And if I should wait upon Him, and have faith in His promises, I should escape both imprisonment and abuse; for He would restrain those who would do me harm. . . .

"I waited no longer, but went trusting in God. I saw most of the brethren and sisters. As I warned them of their dangers, some were rejoiced that God had sent me; others refused to listen to my testimony as soon as they learned that I was not in union with their spirit. They said I was going back to the world, that we must be so straight and so plain and so full of glory, as they called their shouting and halooing, that the world would hate and persecute us."—*E. G. White Letter 2, 1874.* (*Aug. 24, 1874.*)

Outstanding Cases of Fanaticism

Varied were the issues of that period. From a number of sources we construct a composite picture of what Ellen Harmon was called upon to meet among those who harassed both Sabbatarian and nominal Adventists:

1. *"Sanctification" "Above Possibility of Sin."* ("Life Sketches," p. 83.) "Doctrine of spiritual free love was advocated" (E. G. White in *Southern Watchman,* April 5, 1904); leading to practice of "the worst sins under the garb of sanctification." ("Life Sketches," p. 83.)

2. *"Resurrection of Righteous Dead"* alleged to have "already taken place."—*E. G. White in General Conference Bulletin, April 23, 1901.* At Orrington and Garland, Maine, some "were in error and delusion in believing that the dead had been raised" and were repeatedly "baptized in the faith of the resurrection of the dead." (E. G. White Letter 2, 1874.)

3. *Bodily Demonstrations.*—"Men would say, I have the Holy Spirit of God, and they would come into meeting and roll just like a hoop." —*E. G. White MS 97, 1909.* "There was much excitement, with noise and confusion. One could not tell what was piped or what was harped. Some appeared to be in vision and fell to the floor. Others were jumping, dancing, and shouting. They declared that as their flesh was purified, they were ready for translation. This they repeated again and again. I bore my testimony in the name of the Lord, placing His rebuke upon these manifestations."—*E. G. White, General Conference Bulletin, April 23, 1901.*

4. *No-Work Doctrine.*—"Some in Paris, Maine, . . . believed that it was sin to work. The Lord gave me a reproof for the leader in this error, declaring that he was going contrary to the word of God in abstaining from labor."—*"Life Sketches," p. 86.*

5. *False Humility.*—"Some . . . professed great humility, and advocated creeping on the floor like children."—*Id., p. 85.* "I ever bore the testimony God gave me that He did not require this ["voluntary humility"] . . . of His children."—*E. G. White Letter 2, 1874.*

6. *Following "Every Impression."*—Laying "aside reason and judgment" ("Spiritual Gifts," Vol. II, p. 45), maintaining that "all their impressions and notions were the mind of God." (E. G. White in *Review and Herald,* Nov. 20, 1883.)

7. *Frequent Time Setting.*—"Different times were set for the Lord to come, and were urged upon the brethren. But the Lord showed me that they would pass by, for the time of trouble must take place before the coming of Christ." —*"Testimonies," Vol. I, p. 72.*

The effect on the advent cause of these excesses, in which a few indulged, was disastrous. Mrs. White thus describes it:

"A fearful stain was brought upon the cause of God which would cleave to the name of Adventist like the leprosy. Satan triumphed, for this reproach would cause many precious souls to fear to have any connection with Adventists. All that had been done wrong would be exaggerated, and would lose nothing by passing from one to the other. The cause of God was bleeding. Jesus was crucified afresh and put to open shame by His professed followers."—*E. G. White Letter 2, 1874.*

Ellen Harmon and others worked earnestly to rescue those who had fallen into error. God blessed their labors, and the results were such that—

"Peace and joy came into the hearts of those who broke away from this deception of Satan, and they glorified God as they saw His unerring wisdom in setting before them the light of truth and its precious fruits in contrast with satanic heresies and delusions. The truth shone in contrast with these deceptions like clear gold amid the rubbish of earth." —*E. G. White in Review and Herald, Nov. 20, 1883.*

The true aftermath of such experiences is brought to view in this statement regarding one group:

"These sorely repented, *and some were afterward among our most reliable men and women.* But there were others who ever after walked in sadness. We could not at any time make them feel that they were worthy to work for the Master."—*E. G. White in General Conference Bulletin, April 23, 1901.* (Italics mine.)

And what effect did this experience have upon the youthful messenger? She fully sensed her danger and recognized the source of her protection:

"The false burdens and impressions of others might have led me away from duty, but the Lord had previously shown me my duty where to go, and although young and inexperienced, preserved me from falling, by giving me special directions who to fear, and who to trust."—*"Spiritual Gifts," Vol. II, p. 45.*

The portrayal of this sad picture of the scattered fanatical movements of 1845 and 1846 but causes the truth to shine more brightly, and enables us to see the providential hand of God guiding in those critical, perplexing days at the beginning of our work.

THE REALM OF RESEARCH

Historical and Scientific Findings

In Defense of Fundamentalism*

By L. L. CAVINESS, *Professor of Biblical Languages, Pacific Union College*

WE all recognize the inroads of Modernism even among the clergymen of the popular Christian churches. Do we have a duty to combat this insidious, spreading error? It seems to me that we do.

What is the essence of Modernism? It consists essentially in an application to the Bible and to religion of the theory of evolution. We have long recognized that, as Sabbathkeepers, we must energetically oppose the doctrine of evolution, which, if it were true, would make it impossible for the weekly seventh day to be a memorial of a creation of this world by God in the span of a literal week. There was a time when it was thought sufficient merely to denounce evolution as a false theory, but now the scientists among us undertake to examine the reasons presented for the evolutionary theory, decide how far these are facts, show how the real facts do not prove evolution, and give another and better explanation than that offered by the evolutionists.

Should we not as Fundamentalists attempt to perform a similar task in our opposition to the theories of Modernism? Of course we know that Modernism is wrong. But why and where is it wrong? A mere denouncing of Modernism is not sufficient for the protection of our own young people, and it certainly will not help the thousands, yea, hundreds of thousands, who have been deprived of a true belief in divine revelation through its sophistries.

Whence comes the Modernistic interpretation of the Bible? The first higher critic, the Frenchman Astruc, tried to apply to the Bible the evolutionary idea of the French scientist Buffon, his contemporary. Astruc's idea was that if evolution is the law of the world of nature, it might well be applied also to the world of religion. In religion, therefore, he contends that we are to see, not a divine revelation, but an evolutionary process.

Modernism, then, in its explanation of religion will explain how religion "grew" and "developed." When it comes to the Bible, Modernism claims that we are dealing, not with a divinely inspired record, but with an evolving human evolutionary religious process. The Biblical records must be interpreted so as to eliminate as far as possible everything supernatural, such as miracles and prophecy. This has been done largely in two ways: (1) by attacking the authenticity of the records,

* Paper presented at Biblical language teachers' council, Washington, D.C., August, 1940.

PROPHETIC GUIDANCE IN EARLY DAYS

Influence of the Spirit of Prophecy From 1844 to 1855

III. RELATIONSHIP to DEVELOPMENT of DOCTRINE

By ARTHUR L. WHITE, *Secretary of the Ellen G. White Publications*

THE doctrines held by Seventh-day Adventists did not come to us initially through the Spirit of prophecy in the remnant church, as some apparently have supposed, but rather by earnest individual and group Bible study. The Spirit of prophecy had a vital place in bringing light when difficulties confronted the pioneers, and the conclusions reached by earnest study were in many cases later confirmed by revelation. There is perhaps no better way to deal with this topic than to give in outline form the documented story in two outstanding illustrations of doctrinal development which indicate the way foundational truths were received.

Introduction of Sabbath Truth

1. SABBATH ACCEPTED BY EARLY ADVENTISTS. The Sabbath truth was first brought by Rachel Oakes Preston (Seventh Day Baptist) to the Adventists in Washington, New Hampshire. It was accepted by a few of the group there near the time of the October, 1844, disappointment. Early in 1845, the T. M. Preble tract on the Sabbath was read by Joseph Bates, who recognized the binding claims of the fourth commandment, accepted the Sabbath, and began teaching it to others.

2. ACCEPTED BY JAMES AND ELLEN WHITE.

a. First Introduction.—Ellen Harmon, with her sister and James White, was in New Bedford early in 1846. Elder Bates urged his Sabbath views upon them, but they did not accept them.

b. Importance Not Felt.—"I did not feel its importance, and thought that he erred in dwelling upon the fourth commandment more than upon the other nine."—*Ellen G. White, "Life Sketches," p. 95.*

c. Accepted From Scriptural Evidence.—In August, 1846, Joseph Bates published his forty-eight-page tract, "The Seventh-day Sabbath a Perpetual Sign." James and Ellen White received a copy of this about the time of their marriage. From the Scriptural evidence presented, they took their stand. "In the autumn of 1846 we began to observe the Bible Sabbath, and to teach and defend it."—*"Testimonies," Vol. I, p. 75.* There were at this time about fifty Sabbathkeepers throughout entire New England. (Id., p. 77.)

d. Accepted Before Vision on Sabbath.—"I believed the truth upon the Sabbath question before I had seen anything in vision in reference to the Sabbath. It was months after I had commenced keeping the Sabbath before I was shown its importance and its place in the third angel's message."—*E. G. White Letter 2, 1874.*

e. Vision Concerning Importance of Sabbath.—On the first Sabbath in April, 1847, some seven months after the Whites commenced keeping and teaching the Sabbath, the Lord gave a vision stressing its importance. A description of the scenes of this vision was sent by Mrs. White to Joseph Bates, at New Bedford, in a letter which shortly afterward was published by him.

(1) In this vision Mrs. White seemed to be transported to heaven and conducted through the heavenly sanctuary.

(2) In the most holy place she saw the ark that contains the law, and was amazed to note that "the fourth, the Sabbath commandment, shone above them all; for the Sabbath was set apart to be kept in honor of God's holy name. The holy Sabbath looked glorious—a halo of glory was all around it." (Letter to Joseph Bates, April 7, 1847, published by him in broadside entitled, "A Vision," Vol. I, No. 1.) ("Early Writings," pp. 32-35.)

(3) There was also depicted the change of the Sabbath, the significance of Sabbath observance, the work before them in proclaiming the Sabbath truth, the relationship of Sabbath observance to the troublous times before the loyal people of God, climaxing in the second coming of Christ bringing final deliverance.

(4) The relationship of the Sabbath to the third angel's message was also revealed: "I was shown its importance and its place in the third angel's message."—*E. G. White Letter 2, 1874.*

"I was shown that the third angel, proclaiming the commandments of God and the faith of Jesus, represents the people who receive this message and raise the voice of warning to the world, to keep the commandments of God as the apple of the eye, and that in response to this warning many would embrace the Sabbath of the Lord."—*"Testimonies," Vol. I, p. 77.*

f. Confirmed by Revelation.—Thus were confirmed by revelation the conclusions in regard to the Sabbath, reached by direct, earnest Bible study. God unmistakably placed His seal of approval on their work. This vital truth was not initially introduced through direct revelation, but was first seen through the study of His Word.

Time to Begin Observance of Sabbath

1. SIX O'CLOCK TIME OBSERVED.—Various times were taken by various individuals on the beginning of the Sabbath—midnight, sun-

set, 6 P.M., and sunrise. For ten years the Sabbathkeeping Adventists generally observed Sabbath from 6 P.M. Friday to 6 P.M. Saturday. (*Review and Herald,* Dec. 4, 1855, p. 78, col. 2.) Elder Bates, who had had long experience as a sea captain and astronomer, and who was the leader in presenting the Sabbath among Adventists, reached the conclusion that equatorial time should form the basis for reckoning the hours of the Sabbath, and others accepted the six-to-six theory without much special study. (*Review and Herald,* Feb. 25, 1868, p. 168, col. 1.)

Note the attitude of James White in 1848, after stating that "there has been some division as to the time of beginning the Sabbath. Some commenced at sundown. Most, however, at 6 P.M." Brother White even went so far as to say, *"God has raised up Brother Bates to give this [Sabbath] truth. I should have more faith in his opinion than any other man's."* (James White Letter, July 2, 1848; Record Book I, pp. 116, 117.) (Italics mine.) It should be carefully noted that while there was a slight error in detail, the position of beginning the new day at evening was essentially correct.

2. SUNRISE TIME ADVOCATED IN MAINE.—Some in Maine took the position from Matthew 28:1, that the Sabbath commenced and closed at sunrise: "In the end of the Sabbath, as it began to dawn toward the first day of the week." (*Review and Herald,* Feb. 25, 1868, p. 168, col. 1.)

3. ERROR IN PRINCIPLE DIVINELY CORRECTED.—There now threatened to creep in an error in principle which was checked through the Spirit of prophecy. Ellen White, in vision, heard the angel quote the words of Scripture, "From even unto even, shall ye celebrate your Sabbath." Lev. 23:32. This settled the point so far as the sunrise-time fallacy was concerned. The body of believers then continued with six o'clock time until this error was corrected from Scriptural evidence.

4. TIME OCCASIONALLY QUESTIONED.—Converts from among Seventh Day Baptists, and possibly others, observed sunset time, and periodically raised the question of the correctness of the six o'clock position held by the group.

5. BIBLE STUDY ON DOCTRINAL POINT.—In the summer of 1855, John Andrews was requested by James White to investigate the question. His conclusions, with supporting Scriptural evidence, were read at the general conference in Battle Creek in November, 1855, at the Sabbath morning service. Elder Andrews demonstrated from nine Old Testament and two New Testament texts that "even" and "evening" were identical with sunset. (*Review and Herald,* Dec. 4, 1855, p. 78, col. 2.)

6. SCRIPTURAL TESTIMONY ACCEPTED.—The sunset time was now accepted by nearly all present at the 1855 conference. Joseph Bates and Ellen White were exceptions, both holding to the six o'clock position.

7. CONFIRMED BY REVELATION, SETTLING CONFLICTING VIEWS.—"At the close of the conference at Battle Creek referred to above, the ministers and others especially interested in the cause, had a special season of prayer for the prosperity of the cause, and in that meeting Mrs. White had a vision, one item of which was that sunset time was correct. ["Testimonies," Vol. I, p. 116.] This settled the matter with Brother Bates and others, and general harmony has since prevailed among us upon this point."—*James White, Review and Herald, Feb. 25, 1868, p. 168, col. 2.*

8. SIGNIFICANCE OF FORMERLY HELD INCORRECT VIEWS.—"And lest any should say that Sister White, having changed her sentiments, had a vision accordingly, we will state that what was shown her in vision concerning the commencement of the Sabbath, was contrary to her own sentiment at the time the vision was given."—*Uriah Smith, in Review and Herald, Aug. 30, 1864, p. 109, col. 1.* Thus all could see that God was speaking, and that Ellen White was not merely repeating her personal, previously held views.

Place of Visions in Church Demonstrated

In connection with the question of time to commence the Sabbath, James White wrote:

"The question naturally arises, If the visions are given to correct the erring, why did she [Mrs. White] not sooner see the error of the six o'clock time? For one, I have ever been thankful that God corrected the error in His own good time, and did not suffer an unhappy division to exist among us upon the point. But, dear reader, the work of the Lord upon this point is in perfect harmony with His manifestations to us on others, and in harmony with the correct position upon spiritual gifts.

"It does not appear to be the desire of the Lord to teach His people by the gifts of the Spirit on the Bible questions until His servants have diligently searched His word. When this was done upon the subject of time to commence the Sabbath, and most were established, and some were in danger of being out of harmony with the body on this subject, then, yes, *then* was the very time for God to magnify His goodness in the manifestation of the gift of His Spirit in the accomplishment of its proper work.

"The Sacred Scriptures are given us as the rule of faith and duty, and we are commanded to search them. If we fail to understand and fully obey the truths in consequence of not searching the Scriptures as we should, or a want of consecration and spiritual discernment, and God in mercy in His own time corrects us by some manifestation of the gifts of His Holy Spirit, instead of murmuring that He did not do it before, let us humbly acknowledge His mercy and praise Him for His infinite goodness in condescending to correct us at all.

"Let the gifts have their proper place in the church. God has never set them in the very front, and commanded us to look to them to lead us in the path of truth, and the way to heaven. His word He has magnified. The Scriptures of the Old and New Testament are man's lamp to light up his path to the kingdom. Follow that, but if you err from Bible truth, and are in danger of being lost, it may be that God will in the time of His choice correct you, and bring you back to the Bible and save you."—*Id., Feb. 25, 1868, p. 168, col. 2.*

Confirmation of James White's Statement

"I saw that it is even so, 'From even unto even, shall ye celebrate your Sabbath.' Said the angel, 'Take the word of God, read it, understand, and ye cannot err. Read carefully, and ye shall there find *what* even is, and *when* it is.'

"I asked the angel if the frown of God had been upon His people for commencing the Sabbath as they had. I was directed back to the first rise of the Sabbath, and followed the people of God up to this time, but did not see that the Lord was displeased, or frowned upon them. I inquired why it had been thus, that at this late day we must change the time of commencing the Sabbath.

"Said the angel, 'Ye shall understand, but not yet, not yet.' Said the angel, 'If light come, and that light is set aside or rejected, then comes condemnation and the frown of God; but before the light comes, there is no sin, for there is no light for them to reject.' "—*"Testimonies." Vol. I, p. 116.* (November, 1855.)

Development of Sanctuary Truth

Another striking illustration of the influence of the Spirit of prophecy in the development of Seventh-day Adventist doctrine, is found in the way in which the sanctuary truth came to us. This vitally important doctrine was also developed from earnest Bible study, and confirmed by revelation. Here is the story drawn from the documents of the times:

1. LIGHT FIRST PERCEIVED BY HIRAM EDSON.—The morning after the disappointment, in western New York, Hiram Edson said:

"I saw distinctly and clearly that instead of our High Priest coming out of the most holy place of the heavenly sanctuary to this earth on the tenth day of the seventh month, at the end of the 2300 days, He, for the first time, entered on that day into the second apartment of that sanctuary, and that He had a work to perform in the most holy place before coming to the earth; that He came to the marriage, or, in other words, to the Ancient of days, to receive a kingdom, dominion, and glory; and that we must wait for His return from the wedding."—*Review and Herald, June 23, 1921, p. 5, col. 1.* (Hiram Edson autograph statement, in Advent Source Collection.)

2. JOINT INVESTIGATION OF SCRIPTURE by Hiram Edson, Doctor Hahn, and O. R. L. Crosier followed. The group were led to the conclusion that the two phases of ministry in the earthly sanctuary service were a type of Christ's ministry in the heavenly sanctuary. Therefore, events which were to come to pass, beginning October 22, 1844, were events taking place in heaven. This investigation extended over a period of months.

3. PUBLICATION OF CONCLUSIONS FROM BIBLE STUDY.—Feeling that they had light helpful to the disappointed Adventists, Edson, Crosier, and Hahn published their conclusions in the *Day-Dawn* (Canandaigua, New York) in the winter of 1845-46. Arrangements were also made for printing a more comprehensive article in the *Day-Star* (Cincinnati, Ohio), which appeared as an "Extra," dated February 7, 1846, under the title, "The Law of Moses." This conclusively written article, which set forth the sanctuary truth from the Scriptural evidence, reached many Adventists.

4. CONFIRMED BY REVELATION

a. "About the middle of February, 1845" (E. G. White Letter, July 13, 1847, Record Book I, p. 2), Ellen Harmon, in Exeter, Maine, was given "a view of Jesus rising from His mediatorial throne and going to the holiest as Bridegroom to receive His kingdom." —*Id., p. 2a.* The full significance of Christ's ministry, and its transfer in 1844 to the most holy place, was not at the time comprehended by her. "Previous to this I had no light on the coming of the Bridegroom."—*Ibid.* "I did not hear a lecture or a word in any way relating to the Bridegroom's going to the holiest." —*Ibid.* (See "Early Writings," pp. 54-56.)

b. The January 24, 1846, issue of the *Day-Star* contained the first vision of Ellen Harmon, bringing to the attention of the Adventist readers the fact that God was communicating to the people of earth through visions.

c. The February 7 issue of the *Day-Star Extra* presented the Crosier article on the sanctuary in heaven.

d. The March 14 issue carried a second Ellen Harmon communication, dated February 15, which presented her view, relating to Christ's ministry in the heavenly sanctuary as given "one year ago this month."

"I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and did sit. . . . I saw a cloudy chariot, with wheels like flaming fire. Angels were all about the chariot as it came where Jesus was; He stepped into it and was borne to the holiest, where the Father sat. Then I beheld Jesus, as He was before the Father a great high priest."—*Day-Star, March 14, 1846.* ("Early Writings," p. 55.)

Thus was ratified by vision this essential high point of the sanctuary truth which had been set forth on the basis of Scriptural evidence by Bible students, entirely unknown to Ellen Harmon. Official checking of mail schedules of the times indicates that her communication was penned and mailed before she could have seen the Crosier article in the *Day-Star Extra* of February 7, 1846. Soon there was still further specific confirmation by revelation. We quote from a letter to Eli Curtis, April 24, 1847:

"The Lord showed me in vision, more than one year ago, that Brother Crosier had the true light on the cleansing of the sanctuary, etc., and that it was His will that Brother C. should write out the view which he gave us in the *Day-Star Extra*, February 7, 1846. I feel fully authorized by the Lord to recommend that *Extra* to every saint."—*E. G. White, "A Word to the Little Flock," p. 12.*

Thus in this indisputable manner the important sanctuary truth came to us just as did the Sabbath truth, first as the result of diligent Bible study, then attested by revelation. There could be no question in the minds of our pioneers with respect to the validity of this pivotal doctrine. It is of interest to note that the essential parts of the Crosier article were republished a number of times by the Sabbath-keeping Adventists as the best presentation available on the sanctuary question, even after Crosier had left the Sabbatarians and repudiated the sanctuary and the Sabbath truths.

PROPHETIC GUIDANCE IN EARLY DAYS

Influence of the Spirit of Prophecy From 1844 to 1855

IV. THE SABBATH CONFERENCES OF 1848

By ARTHUR L. WHITE, *Secretary of the Ellen G. White Publications*

IT is important to keep in mind the fact that during the formative period of our work, 1844-1855, the pioneers did not have the benefit of church or denominational organization, that there was as yet no system of financial support to maintain the work, and that there were no publications to steady and unify the teachings and manner of labor. They were bound together by two strong ties—the experience through which they had passed in the great advent movement, and their continuing confidence in the soon coming of Christ. They were motivated by a firm determination to hold fast their confidence in God's divine leadership, and, as far as possible, to reinstill that confidence in the hearts of their former Adventist brethren.

Great lines of truth were gradually unfolding before them, and they, in turn, were proclaiming these truths to others. The venerable Elder Joseph Bates in New England was leading out in teaching the Sabbath truth. Hiram Edson and his associates in western New York had discovered and were proclaiming the sanctuary truth. To Ellen Harmon White, in Maine, divine revelations were imparted, which established confidence in God's leadership in the advent movement. There were also visions that met errors and fanaticisms, and others that confirmed and enriched the foundational doctrinal points. Now the time had come for the convergence of these truths into one body of doctrine.

This was brought about in 1848, through a series of Sabbath conferences. Five in all were held. At the earlier of these, the doctrines were clarified and bound together as a unit of truth; the later conferences served largely as teaching and unifying agencies.

Five Sabbath Conferences of 1848

1. *Rocky Hill, Conn., April 20-24, Albert Belden's house.* ("Life Sketches," p. 108.) Attendance, fifty. Leading workers present: Bates, Gurney, Chamberlain, James and Ellen White. "Brother Bates' principal subject was the commandments." "Entrance to 'life' was by keeping the commandments, and to break them was sure 'death.' "—*James White Letter, April 27, 1848.* (Record Book I, p. 9.)

2. *Volney, N.Y., beginning Aug. 18, 1848, Brother Arnold's barn.* ("Spiritual Gifts," Vol. II, p. 97.) Attendance, thirty-five. Leading workers present: Bates, Chamberlain, Gurney, Edson, James and Ellen White. Principal subjects: "Brother Bates preached the Sabbath to them with strong argument." "My principal message was on Matthew 25:1-11."—*James White Letter, Aug. 26, 1848.* (Record Book I, p. 18.)

3. *Port Gibson, N.Y., Aug. 27, 28, Hiram Edson's barn.* (James White Letter, Aug. 26, 1848; Record Book I, p. 19.) ("Spiritual Gifts," Vol. II, p. 99.)

4. *Rocky Hill, Conn., Sept. 8, 9.* (James White Letter, Aug. 26, 1848; Record Book I, p. 22.)

5. *Topsham, Maine, Oct. 20-22, Brother Howland's house.* Workers expected: Bates, Gurney, Nichols, James and Ellen White. (James White Letter, Oct. 2, 1848; Record Book I, p. 24.)

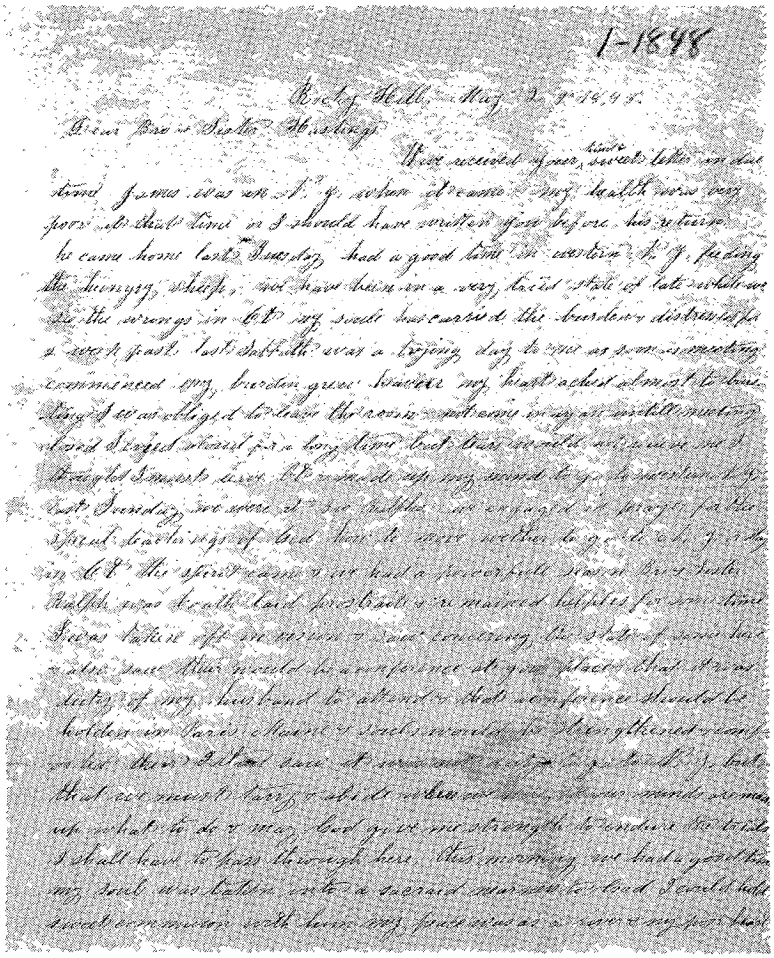
HOW THE DOCTRINES WERE ESTABLISHED.—Those who had been led by Bible study to certain doctrinal conclusions, presented their findings to the group of workers at these conferences. They were united on some points, but on others they at first held widely divergent views. At one of the earlier meetings, "hardly two agreed. Each was strenuous for his views." —*"Spiritual Gifts," Vol. II, p. 97.* At these conferences, the distinctive doctrines were restudied, and the several points of truth were formed into one unified belief. It was here that the foundations of Seventh-day Adventist doctrine were laid. And here again, God used the Spirit of prophecy to protect and lead His people, through giving one or two visions at each of the conferences. These visions, however, did not constitute a substitute for Bible study. Ellen White wrote of this experience in 1903.

"Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word.

"Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, 'We can do nothing more,' the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we

had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the Scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me.

"During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the word of God. *The brethren knew that when not in vision,* I could not understand these matters, and they accepted as light direct from heaven the revelations given."—*Ellen G. White Special Testimony, Series B., No. 2, pp. 56, 57.* (Italics mine.)



Handwritten Letter of Ellen G. White, Written in 1848, Making Reference to Conferences in New Hampshire, Maine, and New York

Writing shortly after the time of the Sabbath conferences, Ellen White stated:

"We had to search and wait the opening of truth, receiving a ray of light here and a ray there, laboring and pleading for God to reveal truth to us. But now the truth is plain; its rays are brought together. The blazing light of truth when it is presented as it should be can be now seen and brought to bear upon the heart."—*E. G. White MS 3, 1854.* (Feb. 12, 1854.)

The implication of the foregoing statements is one of vital importance that should be clearly understood by all. Never in the experience of Seventh-day Adventists have visions been given to take the place of earnest Bible study. Writing in 1888, at a time when diligent study was being given to certain Bible truths, with some differences of opinion, Ellen White significantly asked:

"Why was it that I lost the manuscript and for two years could not find it? God has a purpose in this. *He wants us to go to the Bible and get the Scripture evidence.* I shall find it again and present it to you. But this investigation must go forward." —*E. G. White MS 9, 1888.* (Italics mine.)

By the year 1850, the lines of fundamental truth were quite well understood and clearly defined. The pioneers expressed unbounded confidence that what they held was "present truth." Note the following:

"Our position looks very clear; we know we have the truth."—*Ellen G. White Letter, March, 1849. Record Book I, p. 72.*

"Those who labor in the cause have much to discourage them; also they have much to encourage them. *It seems that those who come into the whole truth now will stand.* This is encouraging indeed. Much labor and money has been spent in time past where no visible good now appears, but those who spend time, talent, and money in the cause now are sure of a reward."—*James White Letter, March 22, 1849. Record Book I, pp. 41, 42.* (Italics mine.)

"We have the truth. we *know* it."—*E. G. White in letter. Record Book I, p. 54.*

Five years later, Elder White made this retrospective statement:

"By care and incessant labor and overwhelming anxiety has the work gone on *until now the present truth is clear,* its evidence by the candid undoubted, and it is easy to work now to carry on the paper to what it was a few years ago. *The truth is now made so plain that all* can see it and embrace it if they will, but it needed much labor to get it out clear as it is, and such hard labor will never have to be performed again to make the truth clear."—*E. G. White MS 2, 1855.* (Aug. 26, 1855.)

"When the power of God testifies as to what is truth, that truth is to stand forever as the truth.

No after suppositions, contrary to the light God has given, are to be entertained. Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this time God has given us as the foundation for our faith. He Himself has taught us what is truth. One will arise, and still another, with new light which contradicts the light that God has given under the demonstration of His Holy Spirit. . . .

"We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of Scripture, and pile it as proof around their asserted theories. This has been done over and over again during the past fifty years. And while the Scriptures are God's word, and are to be respected, the application of them, if such application moves one pillar from the foundation that God has sustained these fifty years, is a great mistake. He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God."—*E. G. White Letter 329, 1905.* ("Counsels to Editors," p. 20.)

WHAT CONSTITUTES "PRESENT TRUTH."—A careful study of documents of the time reveals what was denominated "present truth" in this formative period. It did not, as some have thought, embrace the wealth of prophetic interpretation, details of which were unfolded during the ensuing two or three decades, but was made up of vital "essentials," "pillars," "foundations." These may be listed as:

1. The second advent expectation.
2. The binding claims of the seventh-day Sabbath.
3. The third angel's message in its fullness, in correct relationship to the first and second angels' messages.
4. The ministry of Christ in the heavenly sanctuary, which ministry would cease not long before the second advent (with emphasis on the work beginning the tenth day of the seventh month, 1844).
5. Nonimmortality of the soul.

These structural doctrines formed the "firm platform" which, in 1858, was described by Ellen White, upon which "nearly all stood firm." ("Early Writings," p. 259.) These constituted the "landmarks" enumerated by Ellen White thirty years later in connection with a discussion in which some wished to include minor points that were then being considered:

"There was much talk about standing by the old landmarks. But there was evidence they knew not what the old landmarks were. . . . They had perverted ideas of what constituted the old landmarks.

"The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God's people upon the earth, [also] the first and second angels' messages and the third, unfurling the banner on which was inscribed, 'The commandments of God and the faith of Jesus.' One of the landmarks under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God. The light of the Sabbath of the fourth commandment flashed its strong rays in the pathway of the transgressors of God's law. The nonimmortality of the wicked is an old landmark. I can call to mind nothing more that can come under the head of the old landmarks."—*E. G. White MS 13, 1889.* ("Counsels to Editors," pp. 21, 22.)

THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

Convictions of a young minister regarding

Preparing and Delivering Sermons

By M. K. ECKENROTH, *Minister, Indiana Conference*

IN considering the topic, How to Prepare and Deliver an Evangelistic Sermon, I shall draw most widely from the experiences of Jesus, the great Master Evangelist. Jesus set the standard. He led the way. And it is His way that will still command the respect of the throngs. Twenty centuries have failed to produce more efficient methods. Jesus was the greatest of all evangelists. The poorest of all heard Him gladly, while the greatest thinkers of His time were moved by His message. He put His words in the simplest and most easily understood form, even though He dealt with the most profound truths of life and death, time and eternity. He was a teacher of little children, One whose gracious words gripped and held multitudes in silent, absorbed attention.

Jesus was always earnest, and sometimes profoundly impassioned. There was no levity in His manner, no trifling with great subjects. He sometimes used irony, but in this He never offended His audience. Probably the most notable method He employed was the method of conversation. This method indicates the basis of the popularity of Jesus. His forceful delivery was appealing, personal, and conversational. He was the master of His audiences.

In order to produce a sermon of conviction, the evangelist must just as positively and definitely feel His call to the work as did Jesus. The words He gave were not His own. They were God's. He was not an extremist. He never based His sermons upon the sensational. They were timely, and were drawn from the situations around Him, but they were never unbalanced, prosy, or stiff. His appeals were always compassionate. He threw His entire life into His sermon. He was entirely free from fear. In every one of His sermons He presented the details of life that He keenly observed. From these observations He drew His illustrations. This is the Master's method of producing soul-winning sermons.

In His sermons Jesus displayed an amazing imagination. They were vivid in context, sublime in adaptation. He was no idle dreamer, but displayed very practical conceptions. Jesus was always positive, never doubtful. He did not "suppose." He knew!

In order to save a soul, we must have a burden for it. Men can tell at once if the evangelist is genuinely in earnest concerning their

PROPHETIC GUIDANCE IN EARLY DAYS

Influence of the Spirit of Prophecy From 1844 to 1855

V. EARLY TIME-SETTING DANGERS MET

By ARTHUR L. WHITE, *Secretary of the Ellen G. White Publications*

FROM time to time the assertion is made that in their early history Seventh-day Adventists frequently set time for the second advent of Christ. It may be truthfully stated that the Sabbathkeeping Adventists as a body, and the Seventh-day Adventist Church, have *never* set time, nor has the published organ of the group, the *Review and Herald,* ever advocated a definite time for the appearance of Christ.

There were two occasions, however, during the formative decade, when some individuals among the founders of the Seventh-day Adventist Church were involved in time setting —the first and seventh years after the disappointment. One experience in 1845 was before the Sabbath light had been generally received among the pioneers of the third angel's message. The second was in 1850 and 1851, when one of the workers, entirely on his own initiative, advocated a time message without the support of the body of believers. In each case the Spirit of prophecy played an important part in giving warning that such expectation was not well founded, and that those who continued to hold such views would meet with disappointment.

1845 TIME-SETTING EPISODE.—Not too much is known as to the direct basis of the 1845 expectation. However, in view of the inevitable conclusion reached by the majority of the Adventists soon after the disappointment—that their message for the world closed on October 22, 1844—it was not strange that some should look forward to the autumn of 1845 as a time of importance. Not a few anticipated the jubilee year of deliverance at that time. The following statement from James White, published May 30, 1847, gives us a picture of this time-setting expectation:

"It is well known that *many were expecting the Lord to come at the seventh month, 1845.* That Christ would then come, we firmly believed."—*"A Word to the Little Flock," p. 22.* (Italics mine.)

Warning was received through the Spirit of prophecy, however, which averted a disappointment. Elder White continues:

"A few days before the time passed, I was at Fairhaven, and Dartmouth, Massachusetts, with a message on this point of time. At this time, Ellen was with the band at Carver, Massachusetts, where she *saw in vision that we should be disappointed,* and that the saints must pass through the 'time of Jacob's trouble,' which was future. Her view of Jacob's trouble was entirely new to us, as well as herself."—*Ibid.* (Italics mine.)

While the full results of this experience are not recorded, it is apparent that those who accepted the visions were spared what would have been a keen disappointment.

1851 TIME-SETTING EXPERIENCE.—In 1850 the much-respected Joseph Bates, entirely on his own initiative, published a treatise on the sanctuary, in which the following paragraph appears:

"The seven spots of blood on the golden altar and before the mercy seat, I fully believe represent the duration of the judicial proceedings on the living saints in the most holy, all of which time they will be in their affliction, even seven years. God by His voice will *deliver* them, 'For it is the *blood* that maketh atonement for the soul.' Lev. XVII:11. Then the number seven will finish the day of atonement (not redemption). Six last months of this time, I understand, Jesus will be gathering in the harvest with His sickle, on the white cloud."—*"An Explanation of the Typical and Antitypical Sanctuary by the Scriptures With a Chart," 1850, pp. 10, 11.*

This view was accepted by a few, mostly in New Hampshire and Vermont, but it was not taken up or advocated by the leading workers, aside from Bates. Then, on June 21, 1851, in a vision given at Camden, New York (published in *Advent Review and Sabbath Herald Extra,* July 21, 1851, p. 4, col. 2), the error of this time teaching was eliminated:

"DEAR BRETHREN: The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, and that it should not be hung on time; for time never will be a test again. I saw that some were getting a false excitement arising from preaching time; that the third angel's message was stronger than time can be. I saw that this message can stand on its own foundation, and that it needs not time to strengthen it, and that it will go in mighty power, and do its work, and will be cut short in righteousness.

"I saw that some were making everything bend to the time of this next fall—that is, making their calculations in reference to that time. I saw that this was wrong, for this reason: instead of going to God daily to know their PRESENT duty, they look ahead, and make their calculations as though they knew the work would end this fall, without inquiring their duty of God daily. In hope, E. G. WHITE." (Republished in *Review and Herald,* Oct. 21, 1937.)

In the *Review and Herald* of August 19, 1851, James White published an article which was clearly molded by the revelation given

Ellen White on June 21, though the vision was not mentioned. The article entitled, "Our Present Work," deals firmly with the time-setting issue:

"It is well known that some of the brethren have been teaching that the great work of salvation for the remnant, through the intercession of our great High Priest, would close in seven years from the termination of the 2300 days, in the autumn of 1844. Some who have thus taught we esteem very highly and love 'fervently' as brethren, and we feel that it becomes us to be slow to say anything to hurt their feelings; yet we cannot refrain from giving some reasons why we do not receive *the time.*" —*Page 31, col. 1.*

Six reasons why he could not accept the time message were given in detail. We summarize them here as follows:

1. "The whole matter seems to us to rest on inference." "We confess that we have not been able to see it."—*Ibid.*

2. "The message of the third angel does not hang on time. Time is not in the least connected with it."—*Ibid.*

3. "We are now emphatically in the waiting time." "Give us time again, and we cease to be in a waiting position."—*Ibid.*

4. "Our present position relative to the truths connected with the third message, is based on positive testimony, and is stronger than time can be, or ever has been." "Connect time based on inference with the message, and our position is weakened."—*Ibid.*

5. "If it is the purpose of God that time should be embraced, we think the brethren generally would be called up to it." "It has not been received only where those who teach it have traveled, and presented it as a subject of importance."—*Ibid.*

6. "To embrace and proclaim a time that will pass by, would have a withering influence upon the faith of those who would embrace and teach it."—*Ibid.* Continuing, Elder White wrote:

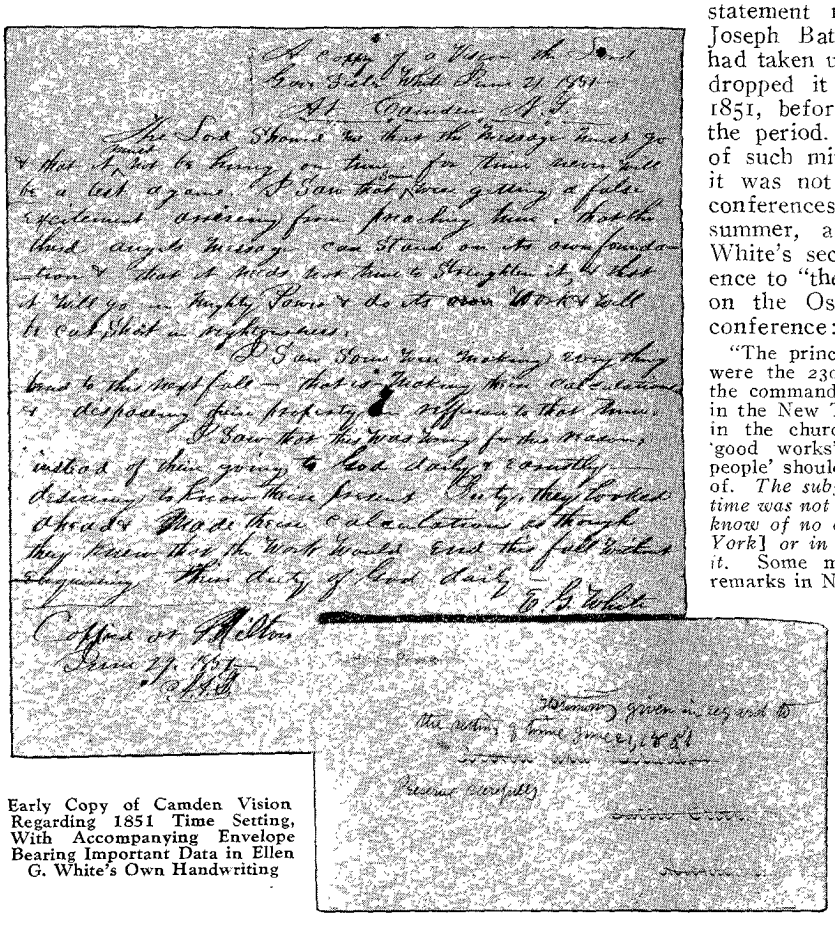
"It has been our humble view for the past year that the proclamation of the time was no part of our present work. We do not see time in the present message; we see no necessity for it, and we do not see the hand of the Lord in it. And we have felt it to be our duty to let the brethren know that we have no part in the present movement on time, and that we believe that our present work and present duty is to strive to be united in presenting those important truths embraced in the third angel's cry." —*Id., col. 2.*

Dropped Before Expiration of Time

With the publication of the view given to Ellen White, and James White's clear-cut statement regarding the time, Joseph Bates and others who had taken up the time message, dropped it in the summer of 1851, before the expiration of the period. It was considered of such minor importance that it was not even mentioned in conferences held in the late summer, as noted by James White's second and last reference to "the time" in his report on the Oswego [New York] conference:

"The principal subjects presented were the 2300 days, the sanctuary, the commandments and law of God in the New Testament, gospel order in the church of Christ, and the 'good works' that God's 'peculiar people' should, and will, be 'zealous' of. *The subject of the seven years' time was not mentioned. In fact, we know of no one in this State [New York] or in the West, who teaches it.* Some may suppose from our remarks in No. 2 [August 19, 1851], that the seven years' time is held by quite a large portion of the brethren; but it is not so. The view has been mostly confined to the State of Vermont, and we learn by Brother Holt that most of the brethren there have given it up."—*Advent Review and Sabbath Herald, Sept. 16, 1851, p. 32, col. 3.*

—*Turn to page 44*



Early Copy of Camden Vision Regarding 1851 Time Setting, With Accompanying Envelope Bearing Important Data in Ellen G. White's Own Handwriting

THE ENTERING WEDGE

The following statement is taken from a talk made by Mrs. E. G. White at a union conference session in Australia on Sabbath afternoon, July 22, 1899. It was in response to a direct question by someone regarding the connection of health foods with the school.

"We need to understand that God is in the health-reform movement. When we put Christ in it, it is right for us to grasp every probability and possibility.

"The health-food business is to be connected with our school, and we should make provision for it. We are erecting buildings for the care of the sick, and food will be required for the patients. Wherever an interest is awakened, the people are to be taught the principles of health reform. If this line of work is brought in, it will be the entering wedge for the work of presenting truth. The health-food business should be established here. It should be one of the industries connected with the school. God has instructed me that parents can find work in this industry, and send their children to school." ("Counsels on Health," pp. 495, 496.)

There has been a noticeable awakening in our church membership recently in response to the health-food program advocated by Madison College. A liberal discount is offered to those who are interested in becoming agents for health foods in their neighborhood or in their church membership. This is an excellent missionary project, in that it supplies healthful foods as well as profits for various missionary activities. Write for full particulars.

MADISON FOODS
MADISON COLLEGE, TENNESSEE, U.S.A.

one hundred persons eager to buy Bibles, although no Christian teacher had ever been at work in that village.—*Evangelical Christian.*

Early Time-Setting Dangers

(*Continued from page 17*)

EXPERIENCE OF TIME-SETTERS.—Some, however, who did not have confidence in the visions, persisted in holding the view of the 1851 time. After the time passed, they found themselves in confusion. Ellen White, reporting the Washington, New Hampshire, conference (Oct. 31 to Nov. 2, 1851), stated:

"The time had passed and left those who believed in it very low and dark, and the influence of those who believed the time has been very distracting."—*E. G. White Letter, November 12, 1851.* (*Record Book I, p. 122.*)

"Such confusion and distraction has followed the time and fighting against the visions!! They had also lost the power of the third angel's message, and some of them were in complete darkness."—*Id., p. 124.*

Two who were prominent in teaching the seven years' time message, persisted in opposition and had to be dropped from church fellowship, but the others who were disappointed were brought to see their error and came into the full light of truth. Personal work, and the revelations given to Ellen White, were factors which aided souls that had been misled.

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Pulpit-Centered Churches

(*Continued from page 35*)

winter of ritualism and formalism settles down on our churches, the evangelistic fires will go out, and we will be like a hive of bees in January."

"Now," asks Mr. Kern, "what must be done to save the pulpit-centered church?" We quote his several suggestions in part:

"First, our pastors must be awakened to realize the crying need to make the pulpit-centered churches beautiful and worshipful. Recently a young graduate of one of our conservative seminaries wrote me about the baptistery in his church: 'Every time I have a baptismal service, I publicly apologize for the terribly messy situation here—truly "a hole in the floor" baptistery. It's a disgrace.' Older ministers have used this same messy setup for years without realizing what a travesty they were making of the ordinance of baptism. But the young minister was awake. . . . Our pulpit-centered churches can be made beautiful and worshipful if we are willing to spend the time, thought, and money necessary to do it. . . .

"Our congregations must be awakened and educated to see the need for beautiful and worshipful sanctuaries. A serious 'surgical' operation must be performed on our ugly churches. The 'wart on the nose' choir loft and organ pipes, the 'harelip' baptistery, and other 'deformities' must be removed and corrected. Only a skilled architect can do that. . . . Many of the older architects are hopelessly lost in the old ruts or else do not think a pulpit-centered church can be beautiful and worshipful."

PROPHETIC GUIDANCE IN EARLY DAYS

Influence of the Spirit of Prophecy from 1844 to 1855

VI. EARLY DEVELOPMENT OF CHURCH ORDER

By ARTHUR L. WHITE, *Secretary of the Ellen G. White Publications*

FOR five years following the disappointment, it was almost impossible for Sabbathkeeping Adventists to secure the attention of even those who had been in the 1844 message, much less that of the public. All doors to the advocating of the third angel's message seemed closed. But by 1849 a perceptible change was evident. Welcoming the new opportunities for presenting the truth, Elder James White wrote fervently on March 22 of that year:

"The harvest indeed is great and the laborers are few. *'What is done must be done quickly.'* Amen. Those who labor in the cause have much to discourage them, also they have much to encourage them. It seems that those who come into the whole truth now will stand. This is encouraging indeed. Much labor and money has been spent in time past where no visible good now appears; but those who spend time, talent, and money in the cause now are sure of a reward. $100 will tell more for teh salvation of the remnant now than $10,000 in 1843 and '44."—*Record Book I, pp. 41, 42.*

Two years later, the prospects for the message were still brighter. "Now the door is open almost everywhere to present the truth," reports James White, "and many are prepared to read the publications who have formerly had no interest to investigate."—*Review and Herald, Aug. 19, 1851, p. 13, col. 2.*

In the general gatherings held that summer, God's blessing was markedly manifest, attendance was doubled, and the meetings were excellent. Elder White's report of the conference held at Camden, New York, indicates that it "was the best second advent meeting that we ever attended." Some were present who had "attended spiritual meetings for about thirty years," and the "unanimous testimony" was that "this meeting exceeded any meeting of the kind they ever witnessed."—*Review and Herald Extra, July 21, 1851, p. 3, col. 3.* Of the Oswego Conference held a little later in the summer, he says:

"The brethren came together in the spirit of the gospel, and perfect harmony and union existed quite through the meeting. It was frequently remarked during the meeting that this was like second advent meetings in 1843 and 1844. The brethren were greatly comforted and strengthened in the truth."—*Review and Herald, Sept. 16, 1851, p. 32, col. 3.*

Then, when the prospects seemed the brightest in seven years, the work was endangered by the introduction, in some regions, of strange and misleading teachings. A few sincere souls were in danger of being led into fanaticism. This situation was complicated by the fact that there seemed no way to prevent unworthy persons from traveling and teaching in the name of the little flock, and no way of disfellowshiping those in error. The believers in the various companies had been brought together by certain common beliefs, but there was no church organization to firmly knit them into a body capable of controlling its own membership or of defending itself against imposters. There was no overseeing organization to recognize its teachers or direct in their activities. As early as July, 1851, James White sounded a note of caution in which he names two deceptive lines of teaching:

"A WARNING.—We feel called upon to warn our brethren to beware of the influence of those who profess to be the lovers of truth and holiness, whose lives and teachings do not correspond. *They profess enough of the truth to enable them to deceive some honest souls, and many are led to suppose that we are in fellowship with these characters who hold some doctrines as corrupt and as black as hell.* This may seem to be harsh language; but we cannot conceive of language too pointed to express our views of that 'damnable heresy' that leads to the violation of the seventh commandment. *We mean the doctrine of spiritual union.*

"We feel to pity and mourn over the condition of our honest brethren who have fallen into the mischievous error and bewitching *snare of modern Spiritualism,* and we would do all in our power to help them. But those who are so abandoned of God as to advance and still urge the abominable heresy above mentioned should not be allowed a place with the saints for one moment."—*Review and Herald Extra, July 21, 1851, p. 4, col. 1.* (Italics mine.)

Need of Unified Teaching and Action

Again in October of the same year, a warning was sounded along another line, mentioning "the strange notions that some have run into, that the saints have yet to go to old Jerusalem, etc. Brethren, beware of such heresies."—*Review and Herald, Oct. 7, 1851, p. 36, col. 1.* While the little flock was advised to be on guard against these fanatical teachings, they were informed that only a small number had thus far become involved. Here are James White's assuring words:

"We do not speak of false excitement and fanaticism as existing to any great extent among those who observe the Sabbath, though we fear that a very few are in danger in this respect."—*Review, Aug. 19, 1851, p. 13, cols. 2, 3.*

When the believers met for the conference in West Medford, held late in October, they

"were much grieved to learn that some discord had been created among the brethren by the presentation of fanciful views of unfulfilled prophecies."—*James White, Review and Herald, Nov. 25, 1851, p. 52, col. 1.* And James White points out that "*all* felt deeply the importance of being *'perfectly joined together in the same mind and in the same judgment,'* and of united action in the great work before us."—*Ibid.*

Gradually, by means of the experiences through which the early believers were passing, the conviction was growing that there must be some system of church order to meet the practical needs of the cause. At the next conference, following in just a few days, a crisis was reached.

MEETING THE CRISIS.—On October 31, a general meeting opened in Washington, New Hampshire. Some there had held to the 1851 time, until it passed, and they were now in great darkness. They had ignored the Spirit of prophecy counsels and the plain warnings of James White, and were teaching many discordant views. We pick up the story from contemporary documents:

"The burden of the meeting was church order, pointing out the errors of —— and —— and the importance of *church action* as to the course of some brethren. Ellen had a vision. Saw that the frown of God was on us as a people because the accursed thing was in the camp, that is, errors among us, and that *the church must act;* and the only way to do Brethren —— and —— good was *to withdraw fellowship from them* in their present position. *All* acted on the light given. *All received the vision,* and even *to an individual, all raised the hand* to withdraw fellowship from them."—*James White Letter, Nov. 11, 1851. Record Book I, pp. 162, 163.* (Italics mine.)

Thus, a company of believers, under the guidance of God through the Spirit of prophecy, pulled itself together sufficiently to expel by church action some of its own number. Following this experience, further steps in church order were taken. Elder White reports it to the readers of the *Review* thus: "A committee of seven was chosen (see Acts 6) to attend to the wants of the poor, and we have reason to believe that it will be a great pleasure for them to do so."—*Review and Herald, Nov. 25, 1851, p. 52, col. 2.*

At the next general meeting, which began November 7, this new topic of conference consideration—church order—came prominently to the front: "Gospel order and perfect union among the brethren, especially those who preach the Word, were also dwelt upon, and all seemed to feel the importance of following our perfect guide, the Bible, on these subjects as well as all others."—*Ibid.*

That Elder James White was confident in the integrity of his course in leading out in the call for church organization, becomes clear to us when we discover that as early as December 24, 1850, the matter was forcefully presented to Ellen White in vision. We quote:

"I saw how great and holy God was. Said the angel, 'Walk carefully before Him, for He is high and lifted up, and the train of His glory fills the temple.' I saw that everything in heaven was in perfect order. Said the angel, 'Look ye, Christ is the head, move in order, move in order. Have a meaning to everything.' Said the angel, 'Behold ye and know how perfect, how beautiful, the order in heaven; follow it.'"—*E. G. White MS. 11, 1850.* (*Dec. 25, 1850.*)

It took time to lead the believers generally to appreciate the needs and value of gospel order. Their past experience in the churches from which they had separated or had been expelled led most to be very cautious, and except in those places where the practical need was very evident, fear of inviting formality held others back. So it was not until a decade later that the more mature steps for church organization were effected.

Comprehensive Spirit of Prophecy Counsel

Undoubtedly a factor of primary importance in bringing the efforts to fruition was a comprehensive article published in the second Ellen G. White pamphlet, entitled, "Gospel Order," in which the following points were emphasized:

1. THE CALL FOR GOSPEL ORDER.

"The Lord has shown me that gospel order has been too much neglected and feared. That formality should be shunned; but in so doing, order should not be neglected. There is order in heaven. There was order in the church when Christ was upon earth; and after His departure order was strictly observed among His apostles. And now in these last days, while God is bringing His children into the unity of the faith, there is more real need of order than ever before."—*"Supplement to Christian Experience and Views of Ellen G. White," Jan. 1, 1854, p. 15.* ("Early Writings," p. 97.)

2. DANGER OF UNQUALIFIED WORKERS.
   - *a.* "Men will be hurried into the field; men without wisdom, lacking judgment."—*Ibid.*
   - *b.* "Men . . . whose lives are not holy, who are unqualified to teach the present truth, enter the field without being acknowledged by the church or brethren generally, and confusion and disunion are the result."—*Ibid.*
   - *c.* "Some have a theory of the truth," "but lack spirituality, judgment, and experience." —*Ibid.*
   - *d.* "Others have not the argument," but are pressed into "the field, to engage in a work that God has not qualified them for."—*Id., p. 16.*

3. RESPONSIBILITY OF THE CHURCH.
   - *a.* "The church should feel their responsibility and look carefully and attentively at the lives, qualifications, and general course [of professed teachers]."—*Id., p. 18.*
   - *b.* "It is the duty of the church to act, and let it be known that they [persons traveling without being called of God] are not acknowledged teachers by the church."—*Ibid.*

——*Please turn to page 46*

AN OPPORTUNITY for S.D.A. Youth

NOT alone from the pulpit are the hearts of men touched by divine truth. There is another field of labor, humbler it may be, but fully as promising. It is found in the home of the lowly, and in the mansion of the great; at the hospitable board, and in gatherings for innocent social enjoyment."—"The Desire of Ages," p. 152.

LIFE AND HEALTH will open the doors of the homes of the lowly and the mansions of the great. None is too poor to pay 10 cents for a copy, and there are many who want subscriptions for one, three, or five years. LIFE AND HEALTH sells without prejudice, and opens the way for doctrinal subjects to find entrance to the heart.

There is a scholarship plan that provides extra cash for students. Young people who will put forth reasonable effort during the summer may enter school in the fall with board, room, and tuition paid. For further information, write to

LIFE and HEALTH

Takoma Park,
Washington, D. C.

said to permit a speaker to hold forth only so long as he can stand on one foot. When the toe of the lifted member touches the ground, *finito*. He has come to an end.—*Dale Carnegie, in Better English, January, 1939.*

Evangelistic Council

(*Continued from page 9*)

evangelism, to enter unentered territory, to attack the great metropolitan areas problem, to materially enlarge the radio coverage of this movement, to seek out and develop a host of Bible-worker recruits, and to strengthen those already in service. In other words, there was a sober, serious determination to *arise and finish the specific work committed to the remnant church.* Forces and provisions have been started to implement this great program, that should bear definite fruit. That we cannot go on as we have been going—good and effective as our work has been—was the sober conviction of all. New personal power, efficiency, and unity of effort to achieve our one great goal was the burden of all hearts.

To this forward program of a greater evangelism the Ministerial Association and THE MINISTRY are committed without reservation. To this supreme objective their basic effort will be devoted, not forgetting or neglecting, of course, the many other forms and features of ministry that must and should be carried forward simultaneously. Of this, much will be written in future issues. Fellow workers, let us set our stakes to finish our work and go quickly to our eternal home! L. E. F.

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Development of Church Order

(*Continued from page 22*)

c. "I saw that this door that the enemy comes in at to perplex and trouble the flock, can be shut. I inquired of the angel how this door could be closed. Said he, 'The church must flee to God's word, and become established upon gospel order which has been overlooked and neglected.' "—*Ibid.* (*"Early Writings," p. 100.*)

4. EXAMPLE OF EARLY CHRISTIAN CHURCH in establishing order to guard against the curse of false teachers.

5. TYPE OF MEN NEEDED and qualified for the ministry.

6. NEED OF PRESSING INTO NEW FIELDS.

Thus, although church organization was not fully developed until the late fifties and early sixties, yet in this important formative decade the imperative need for organization was clearly perceived, the Bible position for it was understood, instruction calling for it came through revelation, and steps were initiated to bring it about.

PROPHETIC GUIDANCE IN EARLY DAYS

Influence of the Spirit of Prophecy From 1844 to 1855

VII. DIVINE LEADINGS IN EARLY DAYS

By ARTHUR L. WHITE, *Secretary of the Ellen G. White Publications*

THE record of the period from 1844 to 1855 is replete with allusions to instruction from Heaven, sent to direct and protect the infant Church. Not alone was such guidance given in the larger, far-reaching steps, but oftentimes the leaders were directed by the Spirit of prophecy in matters of lesser moment. Illustrating this point, we cite here a few instances of such specific guidance concerning conferences and individuals, drawn at random from the documents of the times:

1. "I was taken off in vision and saw concerning the state of some here, and also saw there would be a conference at your place and that it was duty of my husband to attend, and that a conference should be holden in Paris, Maine, and souls would be strengthened and comforted there. I then saw it was not duty to go to New York, but that we must tarry and abide where we were."—*E. G. White Letter 1, 1848 (May 29, 1848).*

2. "Since I have been writing, the brethren have flocked in and Ellen has had a most glorious vision. She has seen in vision that we shall go farther before we return to Maine. She saw that you would have a conference in Maine, but we must go west farther before we returned to Maine."—*James White Letter. July 2, 1848. Record Book I, p. 118.*

3. "The Lord gave me a vision and showed me that the truth must be made plain upon tables, and it would cause many to decide for the truth."—*E. G. White Letter, Nov. 7, 1850. Record Book I, p. 82.*

4. "I then saw Brother Edson, that he must gird on the whole armor and stand in readiness to go, for a journey was before him, and that souls needed help."—*Vision, Aug. 24, 1850. Record Book I, p. 112.*

5. "We began to inquire of the Lord what He would have us to do, or where we should publish, and it was shown me in vision that James must lay his hand to the work and strive to open the way, and if the way should bend before him, he must remain, but if it was shut up and did not open, we must go elsewhere. James has been doing as God showed me he must do, and the way has opened before him so that the first paper will be off today."—*E. G. White Letter, July 21, 1851. Record Book I, p. 149.*

6. "The Lord showed me about four or five weeks ago, that we must not go to Paris again, that they had not appreciated our labors there, and that they would yet desire to see some of the servants of God in Paris."—*E. G. White Letter 4, 1851 (Aug. 11, 1851).*

7. "I saw that it was now time for the brethren to move out wherever there was an opening, and God would go before them and would open the hearts of some to hear. New places must be entered, and when new places are entered, it would be well to go two and two so as to hold up the hands of each other."—*Vision, July 2, 1853. Record Book I, p. 100.*

Establishing the Publishing Work

As noted in the fourth article of this series, the leading points of doctrine were unitedly found and accepted by group study at the Sabbath conferences of the summer of 1848. Up to this time little had been done in publishing lines. Now that the Sabbathkeeping Adventists were in possession of a quite well-defined body of essential truth, familiarly known to them as the "third angel's message," it was fitting that they should take appropriate steps to herald this message to the world. Shortly after the Sabbath conferences, while Ellen White was in Dorchester, Massachusetts, in November, 1848, she was "given a view of the proclamation of the sealing message, and of the duty of the brethren to publish the light that was shining upon our pathway."—*"Life Sketches," p. 125.*

Disappointed during the succeeding eight months in his efforts to find financial support for the paper that was called for, James White contemplated securing work in the hayfield to furnish means with which to print it. But at this juncture Ellen White was shown that her husband "must write, write, write, and walk out by faith."—*"Spiritual Gifts," Vol. II, p. 115.* ("Life Sketches," p. 126.)

The first issue of the *Present Truth,* printed at Middletown, Connecticut, July, 1849, was sent out largely to former fellow believers in the advent movement. Of its reception we learn that "very soon letters came bringing means to publish the paper, and the good news of many souls embracing the truth."—*Id., p. 116.* ("Life Sketches," p. 127.) At the outset,

however, James White had no thought of the magnitude of the work he was undertaking. In an early number he states: "When I commenced the *Present Truth,* I did not expect to issue more than two or three numbers."—*Present Truth, December, 1849, p. 47.*

In full harmony with the prediction of the vision that the paper would receive financial support, James White writes: "While publishing the four first numbers in Connecticut, the brethren sent in more means than was necessary to sustain the paper."—*Ibid.*

However, all did not continue to go well, and by January, 1850, it seemed to the editor-publisher that it would be best to cease publishing. Writing on January 3, he stated in a personal letter: "As for the poor little paper, it has so little sympathy, and (I fear) so few prayers that I think it will *die.* . . . I think I shall hang all up for the present."—*James White Letter, Jan. 3, 1850. Record Book I, p. 50.* And one week later the outlook was still dark: "Brother Bates discouraged me about the paper, and I gave it up forever."—*James White Letter, Jan. 10, 1850. Record Book I, p. 51.*

This was the Lord's work, however, and not to be abandoned. Just at the time of deepest discouragement the voice which had many times testified was heard. Writing the next day, James White tells of God's providential interposition:

"Last night [Jan. 9, 1850] . . . Ellen had the following view in relation to the *Present Truth:* 'I saw the paper, and that it was needed, that souls were hungry for the truth that must be written in the paper. I saw that if the paper stopped for want of means and those hungry sheep died for want of the paper, it would not be James' fault, but it would be the fault of those to whom God had lent His money. . . . I saw that God did not want James to stop yet, but he must *write, write, write, write,* and speed the message and let it go. I saw that it would go where God's servants cannot go.' "—*Id., pp. 51, 52.*

As he continues with the story, note his confidence in the acceptance of the vision by some who had misunderstood:

"My way now seems to be made plain and I hope all my brethren will do their duty, and no more nor less. . . . I do not doubt for a moment Brother Bates's good will and kindness toward us, still he does not see everything correctly at one glance. I shall write him this vision, which will, no doubt, make him see a little differently on some things. I hope to be humble and faithful in my work. I need all your advice and prayers."—*Id., pp. 52, 53.*

Publishing of the Advent Review

At the conference held at Paris, Maine, in November, 1850, the paper was enlarged, and the name changed to *Second Advent Review and Sabbath Herald.* In the summer of 1850, Elder White laid plans for a new publication. He announces his expectations in a letter still preserved on file.

"The Lord has shown Ellen that I must publish the testimonies of those who acknowledge the work done and the advent move of God after 1844. Now this is my first work. I expect to get out a paper

THE PRESENT TRUTH.

PUBLISHED SEMI MONTHLY—BY JAMES WHITE.

Vol1. MIDDLETOWN, CONN, JULY. 1849. No. 1.

"The secret of the Lord is with them that fear him, and he will shew them his covenant."—Ps. xxv. 14.

"WHEREFORE, I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the PRESENT TRUTH." 2 Pet. i. 12.

It is through the truth that souls are sanctified, and made ready to enter the everlasting kingdom. Obedience to the truth will lead us to this world, that we may be made alive, by faith in Jesus. "Sanctify them through thy truth, thy word is truth." John xvii. 17. This was the prayer of Jesus. "I have no greater joy than to hear that my children walk in truth," 3 John iv.

Error, darkens and fetters the mind, but the truth brings with it freedom, and gives light and life. True charity, or LOVE, "rejoiceth in the truth," Cor xiii. 6. "Thy law is the truth." Ps. cxix. 142.

David describing the day of slaughter, when the pestilence shall walk in darkness, and destruction waste at noon day, so that, "a thousand shall fall at thy side and ten thousand at thy right hand," says—

"He shall cover thee with his feathers, and under his wings shalt thou trust; his TRUTH shall be thy SHIELD and BUCKLER." Ps. xci. 4.

The storm is coming. War, famine and pestilence are already in the field of slaughter. Now is the time, the only time to seek a shelter in the truth of the living God

In Peter's time there was present truth, or truth applicable to that present time. The Church have ever had a present truth. The present truth now, is that which shows present duty, and the right position for us who are about to witness the flow of trouble, such as never was. Present truth must be oft repeated, even to those who are established in it. This was needful in the apostles day, and it certainly is no less important for us, who are living just before the close of time.

For months I have felt burdened with the duty of writing, and publishing the present truth for the scattered flock, but the way has not been opened for me to commence the work until now. I tremble at the word of the Lord, and the importance of this time. What is done to spread the truth must be done quickly. The four Angels are holding the angry nations in check but a few days, until the saints are sealed; then the nations will rush, like the rushing of many waters. Then it will be too late to spread before precious souls, the present saving, living truths of the Holy Bible. My spirit is drawn out after the scattered remnant. May God help them to receive the truth, and be established in it. May they haste to take shelter beneath the "covering of the Almighty God," is my prayer.

The Weekly Sabbath Instituted at Creation, and not at Sinai.

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Gen ii. 2, 3.

Here God instituted the weekly rest or Sabbath. It was the seventh day. He BLESSED and SANCTIFIED that day of the week, and no other, therefore the seventh day, and no other day of the week is holy, sanctified time.

God has given the reason why he blessed and sanctified the seventh day. "Because that in it he had rested from all his work which God had created and made." He rested, and set the example for man. He blessed and set apart the seventh day for man to rest from his labor, and follow the example of his Creator. The Lord of the Sabbath said, Mark ii. 27, "The Sabbath was made for man." Not for the Jew only, but for MAN, in its broadest sense; meaning all mankind. The word man in this text, means the same as it does in the following texts. "Man that is born of woman is of few days and full of trouble." Job xiv. 1. "Man lieth down and riseth not, till the heavens be no more." Job xiv. 12.

No one will say that man here means

Our First Regular Publication, Initiated and Sustained by Divine Command

called the *Advent Review,* sixteen pages, the size of the *Present Truth.* . . . The cause calls for it. I hope to get out six numbers, 3,000 copies each; will cost $250. I shall move as the means comes in. . . . My way is onward. Men of Israel, help. Now is the time to work for God."—*Id., p. 75.*

The undaunted couple were warned of difficulties and trials before them in this enterprise. Note these words written at the time:

"The Lord showed me some weeks ago that as James would begin to republish what the leaders had written in '44 [in *Advent Review*] upon the truth, Satan would try to hinder us, but we must struggle for the victory and go on. It has been just so. He knows this work will hurt his cause and save some jewels; that is why he rages so, but he is driven back."—*Ellen G. White Letter, Aug. 15, 1850. Record Book I, p. 178.*

Four numbers of the paper were published in August and September, 1850. They were issued by a publishing committee comprised of Hiram Edson, David Arnold, George W. Holt, S. W. Rhodes, and James White. The leading articles were republished in September, in a forty-eight-page combined number. In November, the fifth and last number of the series appeared.

Captain Joseph Bates was a health reformer from early days, having given up the use of alcohol in 1821 ("Life of Bates," p. 148); tobacco in 1823 (Id., p. 178); tea and coffee

about 1828 (Id., pp. 341, 342); meat and rich foods in 1843 (*Health Reformer*, July, 1871, p. 2, col. 1). In 1827, he led out in organizing one of the first temperance societies in America ("Life of Bates," pp. 211-213). Adventists generally, however, and Sabbathkeeping Adventists for a time following the disappointment, gave little or no attention to the question of physical habits or health. The first recorded revelation to Ellen White involving reform in manner of living was in 1848. We present the story in documented outline form:

1. VISION REGARDING TOBACCO, TEA, AND COFFEE (1848).—"It was twenty-two years ago the present autumn [1848] that our minds were called to the injurious effects of tobacco, tea, and coffee, through the testimony of Mrs. White."—*James White, Review and Herald, Nov. 8, 1870, p. 165, col. 2.* ("Counsels on Diet and Foods," pp. 495, 496.)

2. TOBACCO USING REPROVED IN 1851.—"I have seen in vision that tobacco was a filthy weed, and that it must be laid aside or given up." "Unless it is given up, the frown of God will be upon the one that uses it, and he cannot be sealed with the seal of the living God."—*Ellen G. White Letter 8, 1851.* (Dec. 14, 1851.)

3. FURTHER LIGHT IN 1854.—In vision (Feb. 12, 1854), advance steps relating to physical habits were set forth:

a. Cleanliness.—"I then saw a lack of cleanliness among Sabbathkeepers." "I saw that God would not acknowledge an untidy, unclean person as a Christian. His frown is upon such."—*E. G. White MS. 3, 1854.* (Feb. 12, 1854.)

b. Rich food.—"I then saw that appetite must be denied, that rich food should not be prepared."—*Ibid.*

c. Fine food.—"Eat less fine food; eat coarse food, free from grease."—*Ibid.*

Many Revelations of Future Events

Thus, step by step the foundation was laid for the more advanced phases of reform, the earlier counsels dealing with the more apparent abuses and transgressions.

During this formative period many revelations were given to picture to the scattered flock future events in their order, thus aiding in a preparation for the second advent. One has but to scan "Experience and Views" (1851) (reprinted as "Early Writings," pp. 11-78) to observe this. Here are a few outstanding instances, together with the periods covered:

1. FIRST VISION ("Early Writings," pp. 14-17): Disappointment, 1844, to rewards in New Jerusalem.

2. VISION OF NEW EARTH ("Early Writings," pp. 17-20): Descent of New Jerusalem and New Earth.

3. VISION OF IMPORTANCE OF SABBATH ("Early Writings," pp. 32-35): Close of advent movement to ascension of redeemed.

4. THE SEALING ("Early Writings," pp. 36-38): Jesus' ministry in most holy place, holding four winds, to close of probation.

5. TO THE LITTLE FLOCK ("Early Writings," pp. 48-52): Destruction of earthly possessions, close of the work, and destruction of wicked.

6. LAST PLAGUES AND THE JUDGMENT ("Early Writings," pp. 52-54): Seven last plagues, work of redeemed during 1,000 years, and events connected with destruction of wicked and new earth.

7. MARK OF THE BEAST ("Early Writings," pp. 64-67): View of seven last plagues.

Great Controversy Vision of 1848

It is of particular interest to note that early in this critical, formative period, and in the very year of the historic Sabbath conferences, there should be opened up to Ellen White a comprehensive view of the great conflict through the ages. Although it was not made a matter of record at the time, we can ascertain the scope of this important vision by a statement made in 1860. Describing the 1858 controversy vision, Ellen White states:

"In this vision of Lovett's Grove [in 1858], *most of the matter of the great controversy which I had seen ten years before* [in 1848] *was repeated*, and I was shown I must write it out."—*"Spiritual Gifts," Vol. II, p. 170.* ("Life Sketches," p. 162.) (Italics mine.)

The description of the revelation regarding the great controversy constitutes the entire first volume of "Spiritual Gifts" (1858). ("Early Writings," pp. 145-295.) Note the comprehensiveness of the revelation:

a. Lucifer's rebellion in heaven.
b. Fall of man and plan of salvation.
c. Ministry and sacrifice of Christ.
d. Early church and work of apostles.
e. Great apostasy.
f. Reformation of sixteenth century.
g. Advent movement.
h. First, second, and third angels' messages.
i. A firm platform.
j. Closing of the message.
k. Scenes connected with second advent.
l. Millennium.
m. Final eradication of sin.

Truly, this twelve-year formative period was crowded with significant experiences in the work of God.

✠ ✠ ✠

Be Like the Master

By ROBERT HARE

Be like the Master, in both thought and deed,
In faith, in converse, and in creed.
Like Him in temper and in form,
Like Him in life, in calm or storm;
Till men beholding truth in form of clay
Will learn to love the Master you obey.

Be like the Master, live His blessed will.
A servant, follow Him in service still.
In sweet devotion learn His saving art,
Then whisper kindly to the weary heart;
Whisper till seeming doubts all disappear,
And love has found its glad new year!

PROPHETIC GUIDANCE IN EARLY DAYS

Influence of Spirit of Prophecy 1844-1855

VIII. LATER ATTITUDES TOWARD THE GIFT

By ARTHUR L. WHITE, *Secretary of the Ellen G. White Publications*

The last of the A. L. White series on "Prophetic Guidance in Early Days" appears in this issue. Our workers will be happy to learn that these articles are to be available in brochure form, as a companion to the former two brochures, "The Ellen G. White Books" and "The Custody and Use of the Ellen G. White Writings." These three able discussions should be in the hands of every theological student in our ranks, and be in the library of every worker in overseas divisions, as well as home bases. Dependable information on the origin and operation of the Spirit of prophecy is imperative for the public heralds of this message. These are sound, accurate, and informative articles. And THE MINISTRY *is negotiating for another helpful series later.*

UNWITTINGLY a grave mistake, made in the early fifties, was destined to have rather far-reaching effects on the cause of God during the next five years. Through the perplexing first six years of the formative period, the Lord had led in a signal manner, directing and protecting the work through the Spirit of prophecy. Even so, the work had moved but slowly. "It was then next to impossible to obtain access to unbelievers. The disappointment in 1844 had confused the minds of many, and they would not listen to any explanation of the matter."—*E. G. White, in Review and Herald, Nov. 20, 1883, p. 721, col. 2.*

But, as we have already noted in an earlier article, the outlook had improved by 1850 and 1851, and Elder James White could report: "Now the door is open almost everywhere to present the truth, and many are prepared to read the publications who have formerly had no interest to investigate."—*Review and Herald, Aug. 19, 1851, p. 13, col. 2.*

With brighter prospects for a large work among unbelievers, the general denominational literature was shaped to meet the new conditions. The most noticeable adjustment in this line was made to avert prejudice, and for this reason, all reference to the visions and the Spirit of prophecy was left out of the regular issues of the church paper. This action was explained by Elder White in an Extra of the *Review and Herald,* made up largely of early Ellen G. White experiences and visions. Here is his last-page note:

"This sheet is the form of the paper that we hope to publish once in two weeks. . . . We do not design this extra for so general circulation as the regular paper, for the reason that *strong prejudice exists in many minds against a portion of its contents.* Those who judge of a matter before they hear are unwise. Says Paul, *'Despise not prophesyings,* prove all things, hold fast that which is good.'

"We believe that God is unchangeable, that He is 'the same yesterday, and today, and forever.' And that *it is His will and purpose to teach His tried people, at this the most important period in the history of God's people, in the same manner as in past time. But as many are prejudiced against visions, we think best at present not to insert anything of the kind in the regular paper.* We will therefore publish the visions by themselves for the benefit of those who believe that God can fulfill His word and give visions 'in the last days.' "—*Advent Review Extra, July 21, 1851, p. 4, col. 3.* (Italics mine.)

Pursuant to this announced policy, the *Review* for four years was very nearly silent on the visions. During this time, only five Ellen G. White articles were published, and even these were in the form of exhortation, making no reference to revelations. (See "Early Writings," pp. 104-114 for three of them.) This was in marked contrast to the six Ellen G. White articles in eleven issues of *Present Truth,* issued during the fifteen-month period from August, 1849, to November, 1850, in each of which frequent mention was freely made to the visions. (See "Early Writings," pp. 19-33.) Although James White stated his intention to issue other numbers of the Extra to supply the needs of the believers, we fail to find that this was done.

James White's Declarations, 1851-1855

In the *Review* of April 21, 1851, James White announced to the readers of the paper his position in regard to the place of spiritual gifts in the church and their perpetuity, but made no reference to Ellen White's experience. He made it clear that the Bible alone was the test of faith and duty, but that this did not preclude spiritual gifts given to "lead us to His living Word."—*Review and Herald, April 21, 1851, p. 70, col. 1.* The same position was reiterated in 1854. The 1851 article was reprinted on October 3, with this appended note:

"The position that the Bible, and *the Bible alone, is the rule of faith and duty,* does not shut out the gifts which God set in the church. To reject them, is shutting out that part of the Bible which presents them. We say, Let us have a whole Bible, and let that, and that alone, be our rule of faith and duty. Place the gifts where they belong, and all is harmony."—*Id., Oct. 3, 1854, p. 62, col. 1.*

One year later, October 16, 1855, in meeting

false charges, Elder White again stated his position:

"There is a class of persons who are determined to have it that the *Review* and its conductors make the views of Mrs. White a test of doctrine and Christian fellowship. It may be duty to notice these persons on account of the part they are acting, which is calculated to deceive some. What has the *Review* to do with Mrs. White's views? The sentiments published in its columns are all drawn from the Holy Scriptures. No writer of the *Review* has ever referred to them as authority on any point. The *Review* for five years has not published one of them. Its motto has been, 'The Bible, and the Bible alone, the only rule of faith and duty.' "—*Id., Oct. 16, 1855, p. 61, cols. 2, 3.*

To illustrate his uniform position through the years, Elder White then quotes his first published statement on the subject of the Spirit of prophecy. (See THE MINISTRY, March, 1941, p. 11.) In meeting the charge that the denominational doctrinal positions were based on "the visions," he states: "It should be here understood that all these views as held by the body of Sabbathkeepers, were brought out from the Scriptures before Mrs. White had any view in regard to them. These sentiments are founded upon the Scriptures as their only basis."—*Ibid.*

While the position set forth in the 1855 *Review and Herald* on the relationship of the Spirit of prophecy to the word of God was sound, yet it is clear from the experience of those years that the rather negative treatment of the subject, together with absence of any of the visions from the columns of the *Review*, led to a general lack of appreciation of the gift, and to a lowering of its place of importance in the work. The results of this course of near silence was not at once perceived, but at the general conference of 1855, held in Battle Creek, commencing November 16, it was clear that all was not right. A realization of this led to "confessions relative to the evident departure of the remnant from the spirit of the message, and the humble, straightforward course taken by those who first embraced it."—*Report of Conference, Review and Herald, Dec. 4, 1855, p. 75, col. 1.*

It may also be noted in this connection that there had been a partial withdrawal of the prophetic gift from the believers. Writing of this shortly afterward, Ellen White stated:

"The visions have been of late less and less frequent, and my testimony for God's children has been gone. I have thought that my work in God's cause was done, and that I had no further duty to do, but to save my own soul, and carefully attend to my little family."—*Id., Jan. 10, 1856, p. 118, col. 1.*

Difficulty Recognized and Remedied

Recognizing that the right attitude had not been taken by the church toward the Spirit of prophecy, the brethren, assembled in conference at Battle Creek, passed the following formal action at the business session of the general conference: "That Joseph Bates, J. H. Waggoner, and M. E. Cornell be appointed to address the saints in behalf of the conference, on the gifts of the church."—*Id., Dec. 4, 1855, p. 76, col. 1.*

In harmony with this action, a comprehensive address was prepared, which expressed the convictions of the conference. We quote a few paragraphs which present a most significant picture:

1. CONFESSION.—"In view of the present low state of the precious cause of our blessed Master, we feel to humble ourselves before God, and confess our unfaithfulness and departure from the way of the Lord, whereby the spirit of holiness has been grieved, our own souls burdened, and an occasion given to the enemy of all righteousness to rejoice over the decline of faith and spirituality amongst the scattered flock."—*Id., p. 78, col. 3.*

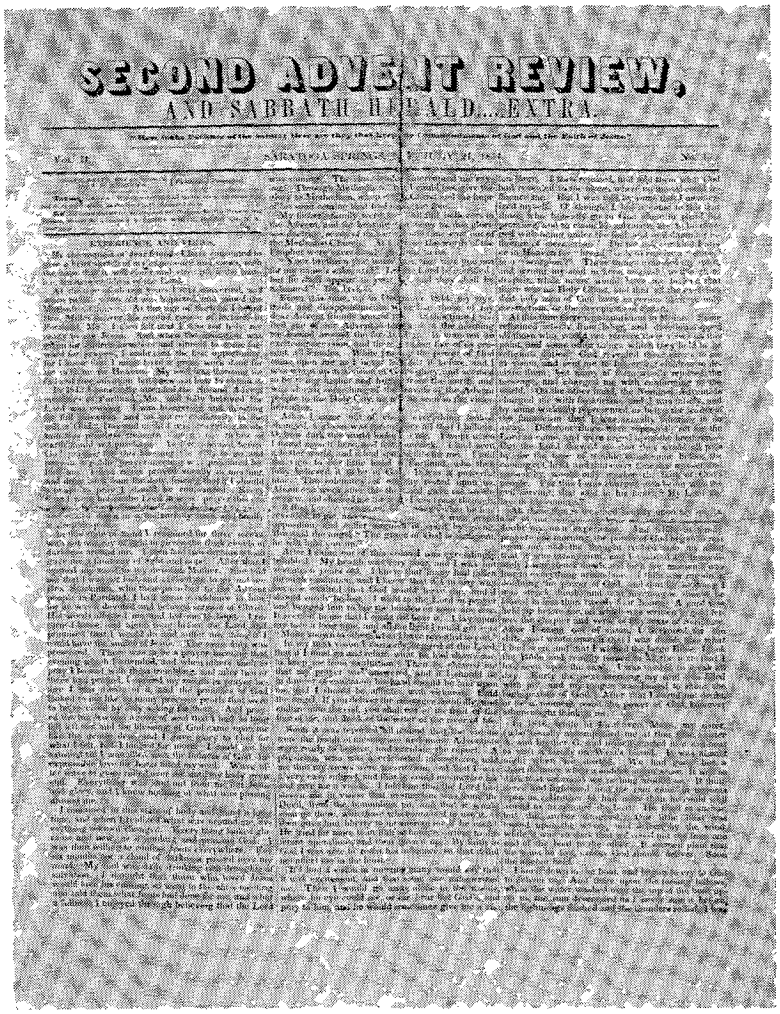
2. GIFTS.—"Nor have we appreciated the glorious privilege of claiming the gifts which our blessed Master has vouchsafed to His people; and we greatly fear that we have grieved the Spirit by neglecting the blessings already conferred upon the church."—*Id., p. 79, col. 1.*

3. APPRECIATED IN PAST.—"We have also, in our past experience, been made to rejoice in the goodness of our God who has manifested His care for His people by leading us in His way and correcting our errors, through the operations of His Spirit; and the majority of Sabbathkeepers in the third angel's message, have firmly believed that the Lord was calling His church out of the wilderness by means appointed to bring us to the unity of the faith. We refer to the visions which God has promised to the remnant 'in the last days.' "—*Ibid.*

4. NOT TO TAKE PLACE OF BIBLE.—"Nor do we, as some contend, exalt these gifts or their manifestations, above the Bible; on the contrary, we test them by the Bible, making it the great rule of judgment in all things; so that whatever is not in accordance with it, in its spirit and its teachings, we unhesitatingly reject. But as we cannot believe that a fountain sends forth at the same place sweet water and bitter, or that an evil tree brings forth good fruit, so we cannot believe that that is of the enemy which tends to unite the hearts of the saints, to lead to meekness and humility and holy living, and incites to deep heart searching before God, and a confession of our wrongs." —*Ibid.*

5. AN ATTITUDE DISPLEASING TO GOD.—"While we hold these views as emanating from the divine mind, we would confess the inconsistency (which we believe has been displeasing to God) of professedly regarding them as messages from God, and really putting them on a level with the inventions of men. We fear that this has resulted from an unwillingness to bear the reproach of Christ (which is indeed greater riches than the treasures of earth), and a desire to conciliate the feelings of our oppo-

nents; but the Word and our own experience have taught us that God is not honored, nor His cause advanced, by such a course. While we regard them as coming from God, and entirely harmonizing with His written word, we must acknowledge ourselves under obligation to abide by their teachings, and be corrected by their admonitions. To say that they are of God, and yet we will not be tested by them, is to say that God's will is not a test of rule for Christians, which is inconsistent and absurd." —*Ibid.*


SECOND ADVENT REVIEW,
AND SABBATH HERALD...EXTRA.

1851 Review Extra With E. G. White Visions. This Was the Sole Issue of the Series of Extras Promised by James White.

Heaven Accepts the Confession

At the close of the conference, Ellen White was given a revelation: "November 20th, while in prayer, the Spirit of the Lord suddenly and powerfully came upon me, and I was taken off in vision. I saw that the Spirit of the Lord has been dying away from the church."—*"Testimonies," p. 1* (sixteen-page pamphlet); Battle Creek, Michigan, 1855. (See "Testimonies," Vol. I, p. 113.)

It is of special interest to observe in this connection that the matter revealed in this important vision was published by action of the Battle Creek church, and constituted the first of the "Testimony" series, as is evidenced by the following note signed by S. T. Beldon: "The above vision was read before thirty-six members of the Battle Creek church, on the evening of November 24th, who gave their unanimous vote for its publication."—*Id., p. 8.*

Then, a few weeks later, a reassuring message from Ellen White appeared in the *Review.* We quote here, as the climax of this stirring account, her own words describing how God looked upon the whole experience:

"At our late conference at Battle Creek, in November, God wrought for us. The minds of the servants of God were exercised as to the gifts of the church, and if God's frown had been brought upon His people because the gifts had been slighted and neglected, there was a pleasing prospect that His smiles would again be upon us, and He would graciously and mercifully revive the gifts again, and they would live in the church, to encourage the desponding and fainting soul, and to correct and reprove the erring."—*Review and Herald, Jan 10, 1856, p. 118, col. 1.*

We may well regard this experience as marking the close of the critical, formative period in the work of the Sabbathkeeping Adventists, and as a turning point in their history. With the Spirit of prophecy now given its rightful place, added blessing attended the labors of the ministers, the publishing enterprise prospered, and the work moved onward.

As we look back today, and see how well the foundations of doctrine and practice were established by the pioneers of the message, and witness the work through the years built upon this firm foundation, we can but exclaim, "What hath God wrought!"

[END OF SERIES]